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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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IF WOMEN WEREN'T MEANT  
TO RIDE **MOTORCYCLES**, THEY WOULDN'T  
HAVE BEEN BORN WITH SUCH **DAMN**  
**FINE HANDLES!!**



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# GayCommunityNews

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July 31 1982

## Injunction Bans Anti-Gay Policy In Immigration

By David France

WASHINGTON—A permanent, nation-wide injunction against the enforcement of Section 202(a) of the 1952 Immigration and Naturalization Act, which bars from legal entry into the United States any publicly acknowledged homosexual, takes effect on Monday, July 26.

Announced on Friday, July 16, the ruling is an extension of the Northern California court decision made last month that "... the INS [Immigration and Naturalization Service] policy of *per se* exclusion of homosexual aliens from entry into the United States... is invalid as contrary to congressional intent and as unconstitutionally abridging plaintiffs' First Amendment Rights."

The text of the injunction prohibits the INS from preventing in any way "the entry of any person into the United States... based solely upon his/her sexuality or upon any suspicion, accusation, admission or declaration that he/she is homosexual."

While seen by some as the single most impressive victory of the lesbian and gay movement to date, the battle is not yet won. According to Greg Day, president of the San Francisco Lesbian/Gay Freedom Day Committee, the organization whose lawsuit against the INS brought about the injunction, there are two realistic and probable fates for the ruling. The first is that the INS will request a court stay, in which case the injunction will not



Rob Pistor (left) and Sylvia Borren (right) of the Dutch Society for the Integration of Homosexuality at the congressional briefing.

stand. The second is that either the stay will be denied or the INS will not make such a request, in which case the injunction will likely be appealed.

"There is the possibility that if

there is an appeal, it will win," said Day, pointing to the arbitrary nature of such judicial decision. "By accident, in the Carl Hill and Freedom Day Committee cases, we drew a judge of Hispanic descent who understands to a profound personal extent what discrimination is all about. The next level of appeal is the Ninth Circuit in California, and we know that there are a number of really bigoted judges there."

The injunction also represents only a beginning in the struggle to insure the rights of foreign lesbians and gay men to enter the country. Still unaffected, according to Day, is the issuance of visas, a matter handled by the attorney general, which is the first bureaucratic door a visitor must pass through in order to come to the United States. Embassy officials of the United States are still able to make decisions which are not subject to judicial review to deny visas to persons who admit to being gay or report a gay organization as an employer or affiliate.

The same section of the INS law is being fought against on a legislative level as well. Two days prior to the California ruling, a congressional briefing was held in support of House Bill 3524, written by Representative Julian Dixon, which seeks to eliminate 202(a)(4) of the Immigration and Naturalization Act altogether.

Coordinated by the Gay Rights National Lobby in connection with the conference of the International Gay Association (IGA), which was meeting at that time in Washington (see story, next issue), the intent of the briefing was to educate the author and sponsors of the bill on the anti-lesbian and anti-gay content of the INS law, according to Marakay Rogers, one of the organizers.

More than three hours of testimony was given by lesbian and gay non-citizens, activists, clergy and foreign dignitaries and by parents of gays, academics and

medical professionals. The audience, which overflowed the seating provided, was filled with delegates to the IGA conference from some 20 countries who had all directly faced Section 202(a)(4) on a political and personal level in traveling to the conference.

All of the speakers were outraged that "psychopathic personality" and "sexual deviation" were the bases cited by the INS as grounds for discriminating against lesbians and gay men. In his statement to the panel, Day stated, "The United States is the only country in the world which has a policy of exclusion and deportation of lesbian and gay foreigners. This is the only country in the world which routinely and arbitrarily questions entering visitors about the most private details of their romantic and sexual lives." He went on to say that the policy of inquisition is "the precise system used today by the British Government to exclude people of color from entering England" and is generally used selectively to affect those individuals "who have the least economic and political resources to fight the law. The primary victims have been poor people, people who do not understand English, people of color, women and the small percentage of lesbians and gay men who do not conform in their appearance to traditional definitions of gender."

Representing PNF '48 of Norway, that country's association of gay women and men, Kim Frierle told the crowd in the congressional chamber, "The consequences of this policy are as they have always been: any foreign lesbian or gay man who wants to visit the United States must remain invisible. Not only has the invisibility been declared the very condition for entering the USA, it has become an official approval of dishonest behavior and it also encourages dishonesty. It creates disrespect of American law."

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## Body Politic Acquittal Appealed a Second Time

By David Morris

TORONTO—Government prosecutors are appealing the second acquittal of *The Body Politic* (TBP), Canada's leading gay publication, on charges of sending obscene material through the mails, thus paving the way for a third trial on the same charges.

The Crown filed an appeal on July 8 challenging the conclusion reached June 15 by an Ontario provincial court judge that although an article TBP published in 1978 advocated pedophilia and although

pedophilia is indecent and immoral, the paper did not violate the law by publishing the article (see GCN, Vol. 9, No. 48).

The Crown claims in its second appeal that the provincial court judge erred in holding that advocating pedophilia is not illegal.

TBP had been acquitted of the same charges in December 1979.

The charges result from the publication in the December 1978/January 1979 issue of "Men Loving Boys Loving Men" by TBP collective member Gerald Hannon. Soon

after the article was published, police raided the paper's office, confiscating several cartons of files, subscription lists, letters, manuscripts and other documents, none of which has been returned to TBP.

TBP collective member Ken Popert told GCN that he doubts the Crown hopes for an eventual conviction. "It appears to me to be bluster," he said, "a sort of vindictive pursuit with no real intention of getting anywhere."

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David France

Delegates to the recent conference of the International Gay Association in Washington protested the continuing legal attack on *The Body Politic* at the Canadian Embassy on Thursday, July 15. A letter from the Association said the second appeal of the paper's acquittal "demonstrates unprecedented cynicism and vicious homophobia."

## Elections to Bring More Repression in Mexico

By John Kyper

MEXICO CITY—Twenty-five hundred people from around the country marched in the fourth annual Mexican lesbian and gay march here on Saturday, June 26, as the campaigns of gay candidates for the federal Chamber of Deputies wound to a close before the July 4 national election (see GCN, Vol. 9, No. 35).

The turnout for the march was down from 5,000 last year and 10,000 the year before because of increasing anti-gay repression, ac-

cording to gay activist and candidate Ignacio Alvarez. In addition, there are ominous signs that a purge of gays working for the government may be starting.

The march was organized by the Comité de Lesbianas y Homosexuales en Apoyo a Rosario Ibarra (CLHARI — Committee of Lesbians and Gay Men in Support of Rosario Ibarra). Ibarra, the first woman to be nominated for president of Mexico, spoke at last year's gay march. Her party, the Partido Revolucionario de los

Trabajadores (PRT — Revolutionary Workers Party) in its electoral platform explicitly condemns attacks against gays by the police and the press.

Lesbians and gay men massed on June 26 at the Monumento a los Niños Héroes in Chapultepec Park. The monument, which commemorates young cadets who died defending the Castillo de Chapultepec during the United States invasion of 1847, is the traditional gathering place for marches in the capital. They then

proceeded to march along the Paseo de la Reforma to the Alameda in the downtown area. In contrast to previous years, Alvarez described the march as "peaceful, not combative at all."

Claudia Hinojosa, lesbian candidate for deputy from the Distrito Federal, spoke at a rally in the Alameda. Carlos Angulo of the Colectivo Cuilitzín (Nahuatl Indian word for "little faggot") delivered a critique of the program of Miguel de la Madrid, presidential candidate of the official gov-

ernment party, Partido Revolucionario Institucional (PRI). De la Madrid ran for election on the slogan "Renovación Moral de la Sociedad," provoking fear in many gays and leftists that he could be extremely repressive in the face of Mexico's deepening economic crisis.

Later that evening, Gerardo Rubén Ortega Zurita, organizer of the Grupo Homosexual de Acción Revolucionaria and candidate of the Partido Social Democrático

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# News Notes

## quote of the week

"I guess the real satisfaction is in being able to clean up an area and get some of these maggots off the street so they won't be preying on decent people."

—Det. Sgt. Francis Graham of the Boston Vice Squad, quoted in the *Boston Globe*, July 19, 1982.

## instant victory

SYDNEY, Australia—A demonstration held here recently to protest the abolition of a board dealing with discrimination was interrupted when the government of the state of New South Wales announced unexpectedly that the board would be reinstated.

Gay activist Kendall Lovett reports that the axing of the Anti-Discrimination Board on June 7, explained by the government as a cost-cutting measure, was seen by the gay community as an affront, since the board had been dealing with discrimination against lesbians and gay men for the past three years. A report the board had prepared, which was soon to be released, was reportedly the most exhaustive and far-reaching report of its kind ever prepared in Australia.

On June 30, during Sydney's annual Stonewall Week celebrations, gay men and lesbians joined blacks, handicapped people, women's groups, immigrants and others demonstrating against the abolition of the board.

According to Lovett, one activist said the "Instant victory gave added piquancy to the other Stonewall events" being held during the week.

## an injury to all

PARIS—A weekly feminist newspaper here was recently forced to suspend publication after its offices were ransacked and much of its equipment was destroyed on March 8, International Women's Day.

*New Women's Times*, published in Rochester, New York, reports that there has been little mention of the incident in other news media despite the tradition of journalistic solidarity when a newspaper is attacked.

The Mouvement de Liberation des Femmes (MLF) describes the attack as another in a long series of attempts to censor, boycott, defame, threaten and incite violence against the movement.

MLF is demanding compensation for the damages from the state and from the media, who, they say, have supported attacks against the French feminist movement.

## patio shots

HOUSTON—Two patrons were wounded here, one seriously, when two men in a pickup truck drove past Mary's Bar on July 11 and fired random shots into a crowded patio.

According to Chicago *GayLife*, Daniel Wayne New was shot in the back of the head and admitted in critical condition to Ben Taub Hospital. New's condition has since improved to satisfactory. Charles Beasley was treated for superficial wounds and released that night.

"Everybody was shocked," said Bob Morgan, one of about 200 patrons in the bar at the time. "Most of them left immediately, but fortunately people [who stayed] knew what to do."

Houston police have no suspects.

## santiago penando esta

SANTIAGO, Chile—The Chilean police have recently increased their harassment of lesbians and gay men, thus surpassing the already intense level of oppression felt since the 1973 right-wing coup.

According to *The Body Politic*, police raided a bar in Santiago frequented by gay people on April 2, the same night the bar had opened, and detained more than 200 people for 24 hours, recording their names and addresses in police files. They had raided a similar bar a week earlier.

In testimony given last year to the International Gay Association, a gay Chilean exile reported a sharp increase in the repression of gay people at the time of the coup. Describing his personal experiences, he said, "I was arrested because I was assumed to be a homosexual. I was brought to a concentration camp. The military personnel who interrogated me did not have proof of my homosexuality and they could not cite a single witness. They tried to make me say I was a homosexual under torture. I did not say anything because if I had they would have killed me immediately. That is what happened to all avowed homosexuals in Chile. It is impossible to resist because homosexuals in Chile are terrorized and they constantly deny their homosexuality because they are afraid of dying."

## small town traps

WESTFORD, MA—GCN readers report that police from several towns near the Intersections of Route 3, Route 40 and Interstate 495, about 20 miles northwest of Boston, have been arresting gay men cruising the rest areas there.

Plainclothes police reportedly pose as gay men and arrest persons they observe engaging in sex. The men, readers say, are handcuffed and taken to jail, where they are charged with lewd and lascivious behavior, disorderly conduct, indecent exposure and, in some cases, drunkenness and crimes involving motor vehicles.

Typical sentences reported include assessment of \$500 in court costs.

## mounties tarry

OTTAWA—The Canadian government has still taken no action on recommendations made by a special commission formed to study the misdeeds of the security arm of the Royal Canadian Mounted Police (RCMP), *The Body Politic* reports.

Solicitor-General Robert Kaplan, the federal official responsible for the RCMP, announced recently that legislation establishing a civilian security agency to replace that of the RCMP will not be introduced during this session of parliament.

In addition, Kaplan has stated that no policy has been established concerning the destruction of the 800,000 files the Mounties had kept on individuals they considered threats to national security.

Among the 800,000 persons the Mounties considered potential security risks were most of the homosexuals they came across since, the Mounties thought, homosexuals would become risks if they came to occupy "sensitive" positions in the government.

The establishment of a civilian security agency and the destruction of the files were two of the principal recommendations of the McDonald Commission, which was established when it was disclosed last year that the Mounties had engaged in widespread political surveillance and illegal activities.

## um preconceito vergonhoso

SAO PAULO, Brazil—In an unprecedented development, two of the five Brazilian political parties have adopted positions favoring gay and lesbian rights, and individual candidates from other parties have begun seeking gay votes.

In statements published on June 14 in the daily newspaper *Folha de Sao Paulo*, the non-Marxist leftist Partido dos Trabalhadores (PT-Workers' Party) and the broad-based Partido do Movimento Democratico Brasileiro (PMDB—Brazilian Democratic Movement Party, the largest opposition party in the country) expressed support for a move to abolish Paragraph 302.0 of the Brazilian Health Code, which defines homosexuality as a "sexual deviation and disorder."

According to gay activist Joao Antonio Mascarenhas of Rio de Janeiro, an effort to abolish Paragraph 302.0 was initiated last year by Grupo Gay da Bahia, whose petition has so far been signed by more than 15,000 Brazilians. The petition, Mascarenhas points out, represents the first time Brazilian gay people have made demands of their government and have sought the support of straight politicians.

The newspaper survey is one of a series being conducted in preparation for elections to be held on November 15 in which some 52 million citizens will vote for candidates for a number of local, state and national offices.

In its strongly-worded statement, the PT reported that it is currently preparing a motion to be introduced in the Legislative Assembly of Sao Paulo urging the immediate abolition of Paragraph 302.0. "Paragraph 302.0 is nothing more or less than violence against human beings. To keep this paragraph is to confirm our scientific and cultural underdevelopment. The discrimination implied in 302.0 is a shameful prejudice," the statement reads. "... [W]e affirm, in the name of the party, that human sexuality is a sovereign individual right."

The PMDB statement calls Paragraph 302.0 a clear reflection of the "absurdities in which the military [who have ruled Brazil since 1964] plunged our country." The PMDB says the question of homosexuality is "intimately linked to the question of the struggle for democracy, for respect for individual liberty" and repudiates "all forms of oppression and prejudice existing in the country."

The Partido Social Democratico, described by Mascarenhas as a right-wing party supporting the military regime, expressed support for Paragraph 302.0 as did the small, reactionary Partido Trabalhista Brasileiro.

## a thing of the past

HARARE, Zimbabwe—The socialist government of Prime Minister Robert Mugabe is reportedly planning to repeal laws which have kept women in virtual slavery in this country in the past.

*Hersay* reports that the African Customary Law, under which women have had to seek permission from their fathers or husbands to leave home, look for jobs, open bank accounts or even sell clothes they have outgrown, may soon be a thing of the past.

The government also plans to stamp out prostitution by providing other jobs for women, to provide time off with pay for pregnant women and to modify the tradition under which men purchase wives with cattle, goats, sheep or money.

News Notes compiled this week by David Morris.



Feminist publisher Gloria Steinem (right) joined striking telephone workers in Brookline, Mass. recently for their 50th day of around-the-clock picketing at the sites of two telephone answering companies owned by Joseph Limerick of Atlanta. All but three of the 95 hourly employees of Secretell of Roslindale and Americall/Massachusetts Telephone Answering Service of Brookline, most of whom are women, walked off the job in May following a series of firings and pay cuts imposed by Limerick's local representatives. The firings and pay cuts were in violation of a contract with the Service Employees International Union, says union representative Julie Brill. Some striking employees allege that they have received threatening phone calls of a homophobic nature and that Limerick targeted lesbians, gay men and union activists in the firings. The picket will continue, says Brill, "until we wear Limerick down . . . by affecting his other business across the country with pickets and press conferences there."





# Protest in Twin Cities Targets Cop Brutality

By Claude Peck

MINNEAPOLIS—Approximately 250 lesbians and gay men gathered here on July 20 to protest a decision by Police Chief Anthony Bouza not to press charges against four police officers accused of assaulting two gay men.

Rick Hunter and John Hanson both allege they were beaten by police outside the All Come Back Saloon, a downtown gay bar, on New Year's Day of this year. At the demonstration, Hunter spoke of what happened.

"John and I were attacked outside the bar by a couple of queer-bashers," he said. "We defended ourselves until the cops got there, and when they did, instead of arresting the ones that attacked us, they attacked us. They beat us, they called us faggots and queers, they threw us in jail, and then they let the queerbashers go free."

The two men were charged with disorderly conduct, fourth degree assault and interfering with the legal process. At their trial, eight eyewitnesses testified that police

beat both men unnecessarily and called them "faggots" and "queers." On May 20, a jury found both men not guilty on all three counts.

On July 9, however, Chief Bouza filed a report clearing the four officers of brutality-charges. Bouza had cleared the officers once before, but had reopened the case following pressure from Minneapolis Mayor Don Fraser.

Chief Bouza stated in his report

that "many citizens cannot distinguish the crucial difference between legally-applied police violence and police brutality. . . . On the basis of the entire record, I conclude that the police handled the incident reasonably well and that no police violence occurred."

To the charge that police had used homophobic epithets to refer to the two men, Bouza offered a mild concession. "It is possible that the police made some inappropriate remarks among themselves in the hospital coffee room," he said.

Last winter Bouza issued a police manual directive prohibiting anti-gay or anti-minority slurs during arrest situations. Some activists say that provision has not been enforced.

Initial community response to the Bouza report has ranged from a suggestion by *GLC Voice* Editor Jim Campbell that it is time to "burn a squad car" to an attempt by the Northland Business Association to seek a meeting with the mayor. Falling somewhere between the extreme and the moderate was last week's demonstration, specifically advertised as non-violent. Organizers of the protest distributed red ribbons and armbands to symbolize the gay blood spilled by police. White headbands were given to all those who had ever been victimized for being gay or lesbian.

Reverend Marshall Williams, outgoing pastor of the Metropolitan Community Church and a member of the Minneapolis Civil Rights Commission, said the CRC was sending a letter to Mayor Fraser requesting a grand jury probe into police brutality and into the

Internal Affairs Unit of the Minneapolis Police Department.

Following the speeches, the protestors marched out of the plaza and around city hall, ending up on the steps of city hall where they dropped their armbands and spilled red wine symbolizing the blood of gay victims of police brutality.

Hunter and Hanson have announced they will file a lawsuit against the four officers involved in the beatings. Activist Bob Halfhill, a candidate for State Senate this November, distributed a statement denouncing the mayor, the city attorney, the city council and Democrats in the city government. "Justice will only be done when the county attorney successfully prosecutes the policemen for assault," he said.

Linda Brown, a friend of Hanson and Hunter, told the protestors that "gay and lesbian citizens have come to fear the sight of a squad car rather than welcoming it when trouble is near. Something must be done before our anger explodes."

Hunter issued a warning to Minneapolis police officers: "If you get off on beating us up and calling us queer then you'd better be ready to go to court because my perception is that gays and lesbians are tired of cops giving us a hard time for no reason and we're fighting back. We're going to keep on filing complaints with the Internal Affairs Unit and with the Civil Rights Commission and we're going to keep on fighting the false charges you pile on us and we're going to sue the hell out of you every time you do it."

## Gay Father Appeals Loss of Visiting Rights

By Jil Clark

KANSAS CITY, MO—A gay father here has recently appealed a district court ruling which denied him overnight visitation with his 13-year-old son and forbade him to take the boy to any Metropolitan Community Church services or to any "gay activist social gatherings."

District Court Judge Fernando Gaitan ruled in June of last year that the father's visitation should be restricted, not because he is a homosexual, but because he is "a homosexual with poor judgement." Gaitan said that the father should not have taken his son to the MCC in Kansas City and should not have introduced the boy to his gay friends, some of whom the father had had sex with.

The father, Michael Moe (not his real name), last month challenged the year-old ruling on the grounds that it violates his freedom of association and worship. Moe, a 33-year-old grocery clerk from Mission, also charged that the court has denied him due process by using a term as vague as "gay activist social gatherings."

"No one has been able to figure out what that means," said Moe's attorney, David Greis. "The father is no activist of any sort and has never taken the boy to anything that can even remotely be described as falling within the meaning of the phrase. . . . All we could come up with was a small birthday party where five or six gays were present. . . . and all they did was have cake and ice cream and watch television."

The Missouri Court of Appeals is expected to rule on the case toward the end of the month.

Buford Farrington, the lawyer for the mother, Mary Moe, pointed out to the three judge panel that the issue with which the appellate court should be concerned is not the constitutional rights of the father, but the best interests of the child.

"The trial court was groping for ways to put some good judgement into this situation so the child and his father will have some time together without it being seductive" or harmful to the child, Farrington told the *Kansas City Times*. "The child must be protected."

Greis argued that the protection of the father's constitutional rights is also in the best interests of the child. "It's a protection of the son's constitutional rights, too. . . . He [the boy] told the judge he loves his dad and wants to see more of him and to be able to stay overnight with him."

Donald Sotta, a Joplin lawyer

who in another case helped prevent child visitation in the presence of a mother's woman lover, does not think that restricting the son's attendance at the local MCC is unconstitutional.

"If the Metropolitan Community Church is what I think it is, it is sexually oriented and for the advancement of gay rights," Sotta said. "The mere fact that a person is homosexual is irrelevant in my opinion, but if that person exposes his son to sexual activity, his rights should be restrained."

Greis told *GCN* that two expert witnesses testified in court on June 15 that they found "no evidence that the son is being harmed by contact with the father and his father's friends. Yet the issue of homosexuality was the focus of the whole hearing."

The lower court ruling also violates a state law which protects a non-custodial parent's right to take his child to religious services, according to Greis.

Gaitan, who emphasized in his ruling the need to "protect the boy," had concluded that the boy is "ashamed" of his father. This is false, said Greis.

"I was present in the chamber when the judge asked the son if he ever told his friends that his father is gay. The boy said, 'No, it's none of their business.' The judge asked him if he was ever teased about it. He said, 'No,' and added that he is used to being teased about his last name. The judge asked him if he ever takes friends along when he visits with his dad. The boy said, 'No.' From this the judge inferred that the boy is ashamed to have his friends around his father."

"This is absurd. The judge is presupposing some obligation on the part of the non-custodial parent to drag along the son's friends on visits. . . . And, frankly, I think that if the father had invited friends, the mother would have said he was attempting to seduce them."

Michael Moe believes his former spouse wants the visitation restrictions "just to get even. I think that deep down she loves me. . . . and she thinks I can change to be straight and that I'm just trying to hurt her. So she's trying to hurt me the only way she can — through my son."

"I see my son two days a month now," Moe continued. "We're not close any more like we were before the divorce. He doesn't see me as a father figure. I feel more like an uncle, maybe a cousin."

Mary Moe, an office worker from Independence, has refused to comment on the case, but accord-

ing to her brief she believes "it is important for the son to visit with his father."

Michael Moe came out to his wife in the spring of 1978. She demanded a divorce, which Michael Moe contested unsuccessfully and received custody of their son. The parents opted to work out visitation terms outside of court.

Mary Moe began restricting conditions under which her former husband could see his son about two years later. Michael Moe took the case to court last year in hopes that the court would prevent his former wife from imposing severe restrictions on his visits with his son.

—filed from Boston

## Mexico

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for deputy, led a splinter march which contained only about 100 people, according to Alvarez.

CLHARI's march was the culmination of a week of political and cultural events. These included a speech by José Ramón Enríquez, a militant of the Partido Socialista Unificado Mexicano (PSUM) and author of the book *El Homosexual ante la Sociedad Enferma*, as well as a production of Jean Genet's *Our Lady of the Flowers*. Longtime gay activist Juan Jacobo Hernández also presented his play, *El Lado Oscuro de la Luna* (*The Dark Side of the Moon*), about a drag queen prostitute.

The 1982 presidential elections have inspired unprecedented activity from opposition parties, especially those on the left. Nine parties participated, greatly reducing the massive absenteeism that is endemic in the face of PRI's longstanding one-party rule. According to official returns, 70 percent of the electorate voted and three-quarters of those voted for de la Madrid.

There are many allegations of irregularities, however. PRT claims that de la Madrid received only 53 percent of the votes cast and that Ibarra placed fourth instead of seventh as claimed in the official returns. This difference could be crucial because a party needs 1.5 percent of the vote in order to be officially recognized. In Alvarez's Mexico City district, the PRI candidate won, followed by candidates of the Partido de Acción Nacional (PAN), PSUM and PRT — but Alvarez believes that the PAN candidate may actually have received more votes. In the

past, the conservative PAN has alleged that fraud has deprived it of election victories.

Besides stepped-up harassment in the streets of the Zona Rosa, there have been other incidents of repression against gays and leftists during election campaigns: in March, a paramilitary gang attack on a CLHARI rally resulted in a vigorous protest from most segments of the left (see *GCN*, Vol. 10, No. 40). A CLHARI rally held later in the plaza outside the Insurgentes metro station had the power for its public address system cut off. Houses of opposition candidates were placed under surveillance and their visitors harassed. In one incident police found a small amount of marijuana on one person and forced him to pay a 16,000 peso bribe (about \$300) in order to avoid arrest.

In a post-election speech, de la Madrid sounded a conservative theme, stressing the need for greater austerity during the upcoming six-year term, which begins at the end of this year. "It's going to be a very right-wing gov-

ernment," states Alvarez. "I'm worried."

Apparently the "moral revolution" is already beginning. With each change in administration in Mexico, there is traditionally an extended period of uncertainty about the jobs that will be shuffled around with the new presidential term. Shortly after the election, 40 gays, mostly actors, working for the state-owned television and cinema companies, have been dismissed from their jobs, and many other gays working for the government are fearful of an official anti-gay purge. As *GCN* goes to press, gay activists are beginning to mobilize in response, protesting the action in the press and talking with the actors' union.

In another action, several radical gays were prominent participants in a brief takeover of the Honduran embassy in Mexico City on July 12. The occupiers were protesting Honduras' growing involvement in the El Salvador civil war and its complicity with US efforts to destroy the Sandanista government in Nicaragua.

— filed from Berkeley, California

Support for Gay Community News, *Fag Rag* and the Glad Day Bookshop should be directed to the following addresses:

Gay Community News, 22 Bromfield Street, Boston MA 02108. Telephone: (617) 426-4469. *GCN* mail sent to the old address will be forwarded to the proper location.

*Fag Rag*, Box 331, Kenmore Station, Boston, MA 02215. The *Fag Rag* Twelfth Anniversary Issue is now being printed and will soon be available directly from *Fag Rag* for \$9.95.

Glad Day Bookshop, 22 Bromfield Street, Boston MA 02108, (617) 542-0144. Mail for Glad Day will be forwarded.



# Community Voices

## catch the fuckers! glad day

*GCN* has received a great deal of support from people all over the country. Here are some excerpts from letters we have received:

- The fire is a tragic loss, but one we can replace . . . The harm that is harder to heal is the attitude toward gay people that this fire represents. We must not tolerate it.
- Hope they catch the fuckers!
- Wish I could do more financially—maybe I'll give up ice cream!
- Half of this [contribution] is from my straight roommate and the other half is from me. I'm very happy that you're going to continue printing. I've been reading *GCN* for about 6 years. Don't despair, we need you!
- Don't ever give up! Ten years ago you had less than you do now, and you've made it 10 years still. I lost everything to arson in 1977—*RFD* was burned out that same time. Norman Rockwell lost everything he owned in 1943, and what of the library at Alexandria?
- Shocked (and a bit frightened, to tell the truth) to read of your fire a week ago. Out here in the Midwest, we rely on your newspaper for news of the big, outside world. Example: at a recent women's weekend we were among a handful who knew about the Cincinatti "deprogramming" case—thanks to reading about it in *GCN*.
- I was saddened to learn of the burn-out. The pictures were enough to make me cry. But, I rallied when I read your accounts, which were very spirited and encouraging. I cannot bear the thought of part of my history burning up in your fire!
- It was with shock, outrage, and sorrow that I read in the current abbreviated issue of *GCN* of the dastardly destruction of your premises by arson last week.
- It is with great sorrow and horror that I have just read your July 17, 1982 issue. May the spirit and determination in evidence in your front page articles never fail you as you relocate and rebuild your operation. Thank you for being an important source of news to those of us who, for one reason or another, live in isolation from the gay community.
- I don't know how to express what I felt when I heard about the fire: sadness, anger, rage. But now, I think, how much of a threat we must be to the straight world in order for them to do that, and that makes me feel proud to be a lesbian, and stronger too. I'm even more determined to stay in this struggle. To put out a paper after such devastation only shows the kind of stuff we're made of. It takes a special kind of person to be gay and out in 1982.
- We were shocked and saddened by your loss—and proud of you for getting a paper out anyway (Happy Birthday!) You've got what it takes.
- Unfortunately, it took an attack on your paper to make me realize how much I love, admire, depend on you. Hopelessly devoted to you . . .
- I respect your determination and courage to keep putting out the paper despite and during difficult times.
- When I saw the last copy of *GCN*, published in spite of the tragedy, I was filled with emotion. It was an incredible inspiration to realize the depth of your commitment to the gay community. I only wish that I lived closer to be able to give physical support during this time, but from out here I will continue to spread the word about the value of *GCN*, and about my personal respect for your dedication.
- So glad you're still with us!
- I am miles from Bromfield St. and I am imagining your grief and despair. I hope there's a way to move beyond blame and show our colors as people, as human beings in the world with other human beings. The more blaming that happens the more separation and alienation comes into play. It seems that times like these are times to show strength, conviction, and truth in what and who we are. Rising to political "war" games seems like only one way to proceed. I send you love and courage and compassion. In some ways, this feels like a birth, yet some more, for *GCN*.
- I just heard about your (read: *our*) tragedy. I heard about the fire before my *GCN* arrived—from a friend in Philadelphia! I think you've done a miraculous job of getting the paper out—and of surviving! I had really thought this would "do you in" forever—until you faithfully arrived in my mailbox.
- I remember when *GCN* started in the back room of Charles St. Meeting House: when it moved to Bromfield St.; and look forward to *GCN* celebrating its 10th Anniversary in a new and better quarters! You remain one of the single most important parts of our struggle for liberation, and our struggle to define what "liberation" means.
- I hope you all have the grit and strength to pull yourselves and the paper through this. The lesbian community in Huntington is behind you and your efforts to rebuild.
- I wish I could be back in Boston to help typeset and paste-up the paper, to assist you and to show my appreciation for the work you do. But I'm here in San Francisco—with only fond memories (mixed with some bad) of the hours spent at 22 Bromfield St.

### Lost Our Shirts

Our recent shipment of *GCN* t-shirts was burned up in the fire. There were about 10 or 12 orders waiting to be mailed. Unfortunately, we lost the addresses of those dozen people, so if you haven't gotten your shirt yet, write again. We will be getting more shirts soon, so watch for a new "Fashion Victim" Ad!

Dear *GCN*,

After three years of nurturing what many considered the best collection of gay & lesbian literature anywhere (including between 1-200 rare antiquarian titles), we have been brought to the brink of extinction as a result of the fire which destroyed 22 Bromfield St. For some reason, the devastation of Glad Day Bookshop does not rate equal billing in *GCN*'s coverage of the catastrophe, indeed, from the cover of the July 17th issue, you'd never even know that we were a part of the complex destroyed. Larry Goldsmith's passing mention that Glad Day suffered water and smoke damage, a misleading line in itself, is about all the news coverage we received. As a result we have found that our public, the other gay media, and the publishing world have not taken seriously the destruction of this very important gay cultural institution. It would have better served our survival and the purposes of newsreporting if you'd forego the cliché fabricated quote from Cindy Patton about all the isms and phobias which plague Amerika and help your/our supporters know what state we're left in.

It is indeed true that not many flames reached into Glad Day, but two feet of water certainly did. Nothing escaped the fireman's hoses, such that Glad Day's once impressive stock can only be described as a total loss. We are determined to rebuild an even better bookshop but the work and money needed seem beyond the limited resources and abilities of our 3 person staff. With our cash flow cut off, our creditors are scrambling to collect on outstanding invoices, before we vanish from the scene. We are hoping that a number of publishers, at least the gay or lesbian owned businesses, will each, in their own way, find a way of helping us to get back on our feet. We hope that once the larger institutions which constitute the book community realize that this was arson and possibly a politically motivated act, that they too will act to provide us with the support and encouragement which we so desperately need.

The United States has only six major gay/lesbian literature stores. And anyone who knows them realizes that they are much more than simply places where people buy gay books—rather they become the cultural heart of the community,

## nag the ag

Dear Friends,

This letter will serve as my statement of continuing support for you in the face of the most recent attack upon the lesbian and gay community.

I share with you in your grief, anger and outrage over this senseless act of violence which has temporarily crippled three of the lesbian and gay community's most important institutions; *Gay Community News*, Glad Day Bookstore and *Fag Rag*. I am sure, however, that this most vile act of hatred will serve as a catalyst for finding increased strength and unity from your community.

As you already know, I have contacted the Office of the Attorney General to request a full investigation into the cause(s) of the fire. I have been assured that the AG's office will cooperate most fully in the investigation.

In the meantime, the services of my office are at your disposal and I encourage you to feel free to call upon me for any assistance I might render in the coming weeks.

Keep the faith.

Sincerely,  
Bill Owens  
State Senator  
Boston, MA  
P.S. I hope this was not an act of hatred but in any case it should not have happened.

The Stonewall Committee is organizing a fundraiser to benefit *GCN*. Interested people should call Sharon (312)372-6600, ext. 30, during the day.

a space where all our very divergent paths cross, a sort of refuge or sanctuary, as one customer put it, away from the heterosexually dominated culture and the gay commercial scene. Over its three years of very active life, Glad Day was host to dozens of lesbian and gay writers, as well as to many of the city's gay organizations in need of a meeting space. On a daily basis, as perhaps the most accessible people in the movement, we provided informal counselling and referral services for countless people trying to come out and make connections within the community.

I believe that the success of the gay movement depends to a large degree on our ability to create lasting institutions to serve the needs and build the consciousness of the gay/lesbian communities. Our communications network is our lifeline, together the gay bookshops and publications have brought together the individual strands of what before 1969 was largely an amorphous group of unconnected people with little sense of gay identity and commitment to struggle against their oppression. Three such institutions have been struck down by obviously hostile forces.

At Glad Day we are clinging by very few such strands to a life which cannot endure without serious community help. Help which must happen NOW if it's to save us from extinction. If you or the organizations to which you belong can help out please let us know. I will be available most hours either at our temporary office 542-5679 (leave a message!) or at home 536-5309.

I hope this letter will to some degree counter the effects of *GCN*'s rather self-serving reporting, which under the circumstances may be understandable, but hardly forgivable.

Our immediate needs are:

- a. a new space, affordable and in a gay-trafficked area,
- b. carpenters, and general construction people to make alterations before we move in,
- c. vehicles: vans or trucks to move fixtures,
- d. light fixtures and electrical assistance,
- e. office equipment, especially typewriters, chairs, and tables,
- f. money.

Jearld Moldenhauer  
Boston, MA

## boston pride

Dear *GCN* Staffers:

The Boston Lesbian and Gay Pride Committee voted unanimously at its wrap-up meeting on July 12th to donate the sum of \$500.00 to the *Gay Community News*.

We hope that this donation will help you out during your difficult times. We wish you much success in rebuilding your operation.

Sincerely,  
The Boston Lesbian and Gay Pride Committee  
Marsha H. Levine—Clerk  
Boston, MA

## sage

Dear *GCN* Staff & Friends,

We at SAGE are terribly unhappy to hear of the recent fire in your offices. We believe that *GCN* is amongst the finest (if not *the* finest) gay journalism effort in the country, and are relieved to hear your staff, mailing list and current issue are intact.

You have our sympathies for this set-back, but more importantly, you have our support . . . in your efforts to rebuild. *GCN* is vital to our community and we will do what we can to make your recovery swift and complete.

In solidarity,  
Morgan Gwenwald  
Coordinator of Direct Services  
Senior Action in a Gay Environment Inc.  
New York, NY

# Gay Community News

Cover by Sister Peaches

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**TYPESETTER** Xanadu Graphics, Inc.  
**INDEXER** Charles Ash  
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**NEW YORK REPRESENTATIVE**  
Rivendell Marketing, 666 6th Ave., New York, N.Y. 10010, (212) 242-6863  
**NEW YORK DISTRIBUTION**  
Majority News Distributors, Inc., 306 W. 13th St., New York, N.Y. 10014, (212) 243-7770

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Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

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☐ YES, I/We would like to become a GCN sustainer and help to build a Financially Stronger GCN.

I/We pledge to contribute

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Mail to: GCN sustainers, 22 Bromfield St., Boston, MA 02108



# Community Voices

## different perspectives

Dear *GCN*,

Regarding Randy Shilts' letter in response to Will James' review of *The Mayor of Castro Street*, I find it incredible that anyone who considers himself be an author or a journalist—and Mr. Shilts obviously likes to think of himself as both—could write such an ignorant and poorly reasoned diatribe. Shilts clearly misunderstands the purposes of book reviews: they are not meant to be book advertisements nor are they necessarily blanket endorsements of whatever an author has chosen to do; instead they are meant to be critical analyses of the work being presented. It is for this reason that authors do not review their own work; frequently people do not have the perspective to objectively assess their own efforts. Most people who write expect to be critically reviewed and can accept the notion that their work will not be all things to all people; others, unfortunately, have ego problems which cause them to react badly to even minor criticisms. If Mr. Shilts wants to hear only raves about his work he should rent advertising space and write his own copy.

Furthermore, Shilts misunderstands the purpose of the lesbian and gay press. Critical analysis does not take place outside of a political context. Shilts thanks God (sic) for the reviewers of the *L.A. Times*, *Washington Post*, and *Library Journal* "to name a few," as they "do not ascribe to [*GCN*]'s criteria." I thank the goddesses for *GCN* and its criteria. None of the papers Shilts lists publishes in a political vacuum: they all appeal to certain constituencies. Curiously, none of them are lesbian and gay papers, many of which, I presume, have reviewed the book. Yes, *GCN*'s criteria are different; we are a paper for lesbians and gay men, not a mainstream straight conservative publication. (Anyone who has ever compared *GCN* to, say, the *Denver Post* will understand this point easily.) No book can be judged good or bad outside of its political context—to assume that the *Sacramento Bee* or the *International Herald Tribune* are unbiased about lesbians and gay men is to indulge in astonishing political naivete. If Shilts prefers to find his validation in the straight press that is his decision. He ought not to be surprised, however, if the lesbian and gay press has a different perspective; to use the fact of that difference as a criticism of the gay press, as well as to ignore the reviewers of other gay papers, says a great deal about Shilts' perspective.

I am not going to discuss James' review; those who are interested can refer back to it. What must be noted, however, is that Shilts didn't address the review either. Instead he concentrated on a personal and homophobic attack on the reviewer. If the best Shilts can do to defend his book is to deflect attention from it by trashing the reviewer then I am left with the feeling that James' points must have hit home.

Shilts seems obsessed with the concept of political correctness and suggests that being the victim of homophobic violence automatically qualifies a person as being above critical analysis. (It is unclear from his letter, actually, if this standard applies to all victims/martyrs, or only the ones Shilts writes biographies of.) I suggest instead that we denigrate Harvey Milk's life, as well as his death, if we place him beyond the reach of thought and analysis, and also that we must keep in mind that Shilts' book presents only one person's interpretation of Milk's life and work.

One final point: in his last paragraph Shilts attempts to be snide by referring to the *GCN* staff as "kids." It appears that this immature sniping is meant to distance *GCN* from such "mature" publications as the *San Francisco Chronicle* and the "mature" reporters who write for them. Like so much of the rest of his letter, the attempt is gratuitous and fails badly; it says much more about the author than it ever could about *GCN*. With genuine sincerity,  
Kevin M. Cathcart  
Cambridge, MA

## from attica

Dear *GCN*,

I am overwhelmed with grief at the office getting burned down. I hope and pray that they catch the persons responsible for this, I also hope you're all safe and no one got hurt in the fire. I read in the last issue that almost everything was destroyed. Gee, that is horrible. I am sure the community will help you all get back on your feet real soon. To think I had problems in jail just being gay. Wow! I hope this letter somewhat cheers you all up out there. Don't let this get all of you down. Keep up the faith and show them we're strong.

In gay love,  
Albert Citro 77-A-4091  
Box 149, BE-3  
Attica, NY 14011

## Action in the Bay Area

There are two benefits for *GCN* coming up soon in **San Francisco**. There will be a booth of West Coast *GCN*ers at the Castro Street fair on August 15, and there will be a Garage Sale on Saturday, August 21st at 17th and Delores in San Francisco from 10-5. The committee is soliciting donations and help. In San Francisco, call Scott at 221-0329. In the East Bay, call John at 843-3077.

## struggling with gcn

Dear *GCN*

I drafted a response to Scott Brookie's review of my book, *Gays under the Cuban Revolution*, several days before the news of the tragic and sad *GCN* fire reached me. As you confront the difficult task of continuing publication, dare I nonetheless send my sharply-worded letter? Will I be seen as thoughtless, or even worse, tasteless? I hope not. I would like to see *GCN* survive this ordeal, but I, along with many, many others, would also like to see *GCN* change. Perhaps the crisis of this fire might serve, then, for *GCN*'s staff and board of directors to consider the possibility of some policy changes to coincide with the physical reconstruction of the *GCN* office.

First, let me comment on the book review, which was a harsh one in the genre of "political correctness" that has annoyed other authors. Brookie, judging from the review, apparently would have preferred me to echo the simplistic gay/left position that Cuba's persecution of gays is merely an unfortunate error. He reveals that he prefers to think of the world's future as belonging to monoliths known as "the left" and "the right"; those millions of people trying to escape from the phony choice of "communism" versus "capitalism" are thus dismissed.

Brookie's lecturing me on U.S. immigration law was downright insulting. I was simply reflecting my Cuban friends' rejoicing at being able to enter the U.S. I made it abundantly clear that the U.S. government had its own motives.

By calling me a red-baiter and accusing me of writing too much about myself, Brookie chose to ignore or invalidate the impact of my experience growing up in a household of long-time committed U.S. Communists.

In describing the "flaws" of my book (after calling it a "vitally important expose"), Brookie accuses me of making the reader feel "hopeless" and promoting a "defeatist" attitude. The issue, however, is Brookie's narrow-minded view of what constitutes gay liberation. This is his way of invalidating any struggle against the homophobia of the left—unless, of course, one struggles against left homophobia while waving a red flag, which I refuse to do.

Brookie knows nothing of my personal and political struggles as an openly gay man living in a rural community, yet he mocks my "pastoral" references and in effect tells me to shut up, which is exactly what straight leftists told me to do more than ten years ago when I first started criticizing the Castro regime.

The most irksome point in the review is Brookie's castigating me for having "transcribed debates" in the pages of my book. Frankly, I was proud of revealing my ambivalence and intellectual vulnerability, but the reviewer misses this crucial point. I am asserting in this book that the development of my gay consciousness (aided perhaps by other 60s and 70s experiences and no doubt the very process of aging) led me increasingly to mistrust the entire Marxist tradition of "scientific socialism" and its concomitant in-

## deja vu

To your dedicated staff, supporters, and readers:

With a deep feeling of outrage and perhaps more than a little *deja vu* I read your July 17 issue when it arrived today. You may recall that two weeks before Christmas, 1980, the second floor offices we had occupied for the better part of a decade were also destroyed by a general alarm fire which consumed half a city block. That building, one that we always knew would go up like a matchbox if it ever caught fire, had also been the scene of numerous break-ins during the '70s. Only three weeks before the fire, a telephoned threat implying a fire had been called in. Fire officials isolated the location of the fire's beginning to a hallway directly in front of our second floor entrance. They initially said in no uncertain terms that arson was involved. The flames were so intense that they collapsed the flooring of two of our three rooms onto a drugstore below—forever burning over 3,000 photographs, years of paste-ups and negatives, and all back copies of the paper we were then publishing and those that we published in previous years (*Pittsburgh Gay News*, *Ohio Gay News*, *Philadelphia Gay News*, *Atlantic City Gay News*, *Pittsburgh Gay Life*). Nothing would ever seem the same again.

I would like to share with you a few memories of the weeks immediately following the blaze, up to today, more than a year and a half later.

The initial reaction by staff members was a strong, united, "We have to get the January issue to the printer!" The fire occurred on December 14; December 15 was our deadline. Almost everything that was to be in that issue burned. By midnight December 15 we had set up a temporary office in an apartment and the feature writers were hard at work trying to recreate what they had finalized only a few days earlier. New photos had to be taken, some advertisers had to be contacted again, and we barely had enough scissors and pencils to go around. But the issue hit the streets in time for New Year's Eve!

On December 16, I was asked to tour the rubble with a fire marshal to point out to him where our offices had been. His first comment, upon learning that a gay newspaper had occupied what was now a skylight, was, "You know, there's a lot of

sistance on "correct lines."

Assorted Trotskyists engage in their traditional fishing expeditions into mass movements, and *GCN*, in its naivete, gives them precious space for their tiresome rhetoric in news and letters columns. My attitude will be dismissed as red-baiting; yet I and many other gay liberationists can attest that our revulsion for the Marxist dogmatists is as legitimate and based in reality as the revulsion others feel for dogmatists in the Republican Party and the Roman Catholic Church.

I do appreciate the attention given to my book, but the real issue is not my political inadequacy, or the inadequacy of all the other gay and lesbian writers and activists judged by *GCN* to be politically incorrect. It is rather *GCN*'s unrelenting insistence on correct lines.

A few years ago, without ever consulting its readership, *GCN* decided on a "national" focus. The real reason for this was the paper's inability to increase its advertising and readership base locally because of its increasing dogmatism; so the paper reached out coast-to-coast for a national constituency of like-minded "radical" gay men and lesbians. In the process, Boston and the rest of New England has actually been cheated; our broad-based community paper ceased to exist, slowly but surely.

*GCN*'s hatred for "mainstream gays," a phrase used venomously by Brookie, is very disturbing and is an insult to the owners of gay businesses who advertise in your pages and the gay consumers who patronize the businesses (and who own the credit cards you allow them to subscribe with).

*GCN* writes a lot about struggle, but my attempt to struggle with *GCN* about its failure to pay writers has met with unrelenting opposition and endless excuses. None of my letters on this topic directed to the *GCN* board has received a reply, though over the years I have contributed scores of articles to *GCN*.

Gay writers know this is an issue worth addressing.

I am particularly resentful of *GCN* policy-makers who are lawyers or preparing for professional careers as lawyers—individuals who believe they have the right to earn a living in their chosen profession collecting fees from gay men and lesbians within the "bourgeois" system of justice and property, while their vision of the world seems to have no place for professional gay writers, or for the advertising that must be obtained to provide money for writers.

Scott Brookie and *GCN*: my bitterness about the left should not be so easily dismissed. It is shared by millions the world around, gay and straight, of all colors.

Allen Young  
Orange, MA

fires in the gay community . . ."

The support from concerned staff members, many readers, and most advertisers was greatly appreciated, in fact better than it had been in years. Without that support I doubt we would have continued. But there were those who echoed that fire marshal's words and implied (two publicly accused) us of starting the fire to collect insurance, or to make a political point of martyrdom, or both. I don't need to tell you that our tiny \$10,000 insurance went nowhere in covering what we lost (the insurance company's own adjuster later wrote it up as a \$36,000-plus loss) or that if we had indeed wanted to burn our own home that we wouldn't have chosen the day before deadline to do it. So finally, we collected \$10,000 from the insurance company and have in a safe deposit box a paper entitling us to a \$26,000 tax loss, just in case a struggling monthly gay newspaper ever needs a tax loss in the Age of Reagan.

What bothered me most about these implications by other gay people active in the gay community, who should know better, was not the petty bar talk that we might have torched our own place of business—but the lack of any outrage, even from our most ardent supporters, that a gay community institution and nine other (non-gay) businesses had been burned down by what had to be the most likely of suspects—homophobia!

The suspicion of arson held up insurance payments to all parties concerned for months, and some of those burned out have simply gone out of business. For all our efforts in trying to get *someone* to listen to our pleas that an anti-gay nut may have started the fire, five months later the official fire department version came down: An electrical space heater, sitting on the hallway floor in front of our second floor entrance, must have been left on accidentally and overheated. But guess what? There never was an electrical heater in the hallway; there was never even an electrical outlet to plug one in.

I trust that the gay community of Boston will never allow Boston fire officials to pull that kind of shenanigan on *GCN* the way Pittsburgh's fire department did on us.

It is really heartening to read about the support

## honest, direct criticism

Dear *GCN*,

I was disappointed to read Randy Shilts' complaints about Will James' review of *The Mayor of Castro Street*. His comments were smug, snide, and downright anti-gay.

His objection to the reviewer's use of a pseudonym was a desperate—and insensitive—attempt to discredit the critic without answering the criticisms. The way he harped on the pseudonym and the contempt he showed for "closet cases" was very offensive and had little to do with the quality of the review or the limitations of his book. Having to hide is an unfortunate reality of gay life in this country; even in San Francisco there are people who feel they cannot be open. I think other gay people should respect and understand this sad state of affairs and not sneer at the oppressed condition of their gay brothers and sisters. Shilts should know enough not to direct his scorn at the victims.

If Shilts thinks it's so important that an openly gay person review his book, then why does he put so much stock in those "rave reviews" from the straight press? All in all, Shilts sounds like a quivering, snuggling up to the straight establishment because they feed his ego and taking potshots at his own gay associates because they aren't dazzled by his every word and deed.

As a matter of opinion, I didn't find *The Mayor of Castro Street* all that compelling and readable. I thought the book sometimes evidenced the same pretensions and dogged determination to miss the point that showed up in Shilts' letter to *GCN*. Even though this biography of Harvey Milk is a valuable work that deserves to be read, it doesn't deserve the Nobel Prize. Shilts' writing often struck me as immature and in need of some honest, direct criticism, the kind Will James gave him. Shilts would do well to listen to his gay confreres and quit crowing about how terrific he is by being openly gay in San Francisco. Sincerely,  
Robert Funk  
Normal, IL

## say whacha mean

Dear *GCN*,

The recent (June 26) interview with James Steakley was enjoyable, up to a point. That point was when I tried to make sense out of the strange discussion on page eleven about ghettos, subcultures, and community. Evidently, James Steakley wants to say something about different levels of gay consciousness co-existing in space over time. Okay, go ahead and say it. It might be interesting and important. But whatever he was trying to say was not clarified by taking perfectly good and useful words such as ghetto and subculture and using them in ways so far from their accepted meanings. What is gained by so debasing the language? Has Boston run out of dictionaries?

Sincerely,  
Robert B. McNece  
Cincinnati, OH

being generated community-wide in the quest for your survival. It is most appropriate to read that many staffers have maintained a sense of humor throughout the tragedy. You are going to need that sense of humor in the months ahead. As you publish new issues and plot new stories, you are always going to turn around to search for that photograph you *know* you have, only to remember it existed in some year B.F., i.e. Before Fire. Even now, 19 months later, we still have occasions like that.

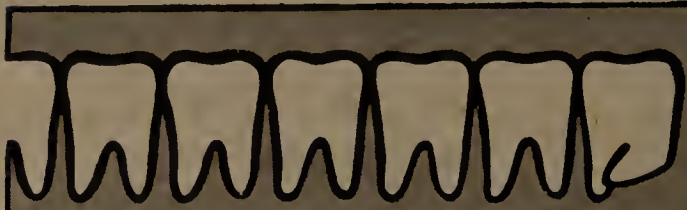
In January 1981 we located in new permanent offices in a better part of town. It is also an older building, but the walls are 18 inches thick and made of concrete. It takes four separate keys to get into our offices. There are no windows through which to break in or throw a molotov cocktail. There is better lighting and security.

We have not missed an issue since the fire, and proudly we can state that more people are reading more pages of our monthly than ever before. Advertising remains a problem because of the state of the economy, but it seems that even a few of our detractors in the gay community are amazed that we bounced back after a fire that should have stopped publication—and they have begun to advertise. Last September we started setting our own type for the first time, on our own equipment. It was an exhausting, emotional experience to have gone through, and I doubt we would attempt to endure it a second time, but without exception we are all better people for having gone through it.

With the reputation and support *GCN* has around the world, the anecdotes and thoughts I have just reiterated about our fire and its aftermath will probably be dwarfed when compared to those you will be able to tell a year from now. So let me be the first to congratulate you on the occasion of your *eleventh* anniversary!

Sincerely,  
Jim Austin  
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## Body Politic

continued from page 1

All nine members of the *TBP* collective and the collective itself face additional charges filed on May 10 of printing obscene material in connection with an article on fist fucking published in April 1982. A court date of November 1 has been set on the new charges, which could result in a fine of \$1,000 and a jail sentence of six months for each of the defendants.

Poport said the Crown's second appeal in the case of the article on pedophilia has generated sympathy for the paper among the general public, who are, he said, "finally beginning to realize the attorney general is in fact conducting a campaign against gay people for his own political gain."

Gerald Hannon, who wrote the article on pedophilia, says in the current issue of *TBP*, "I guess we've learned that to continue doing our job printing what we believe the gay community should read means seeing ongoing harassment as a constant reality."

Poport told *GCN* that although the paper's supporters have donated large sums of money to help pay legal expenses, even more is needed. The *TBP* staff, he said, is working without salaries and, because of the legal problems, has not had time or energy to conduct the usual annual fundraising drive. Donations may be sent to The Body Politic Free the Press Fund, c/o Box 7289, Station A, Toronto, Ontario, Canada M5W 1X9.

—filed from Boston

## Immigration

continued from page 1

Like many other speakers, Friele called on the United States government to hold to the principles of the Helsinki accord of 1975, to which the US is a signatory, in its protection of the rights of freedom of travel between participating states.

The combined effect of the briefing and the federal injunction could be powerful, said Day, with one struggle reinforcing the other. The California battle began on both those levels, he said, and he attributed its success to this two-fold strategy. "The two approaches we took were by the groups I call the assimilationists, who sought to attack the law behind the scenes, dealing with the manner that the law was enforced, not with the law itself, and the other strategy is by the gay liberationists, who waged

direct attack against the law itself. If the struggle was successful in California, it was because of the centralized coalitional approach, with each of the sides respecting the demands of the other. "We haven't been able to do that often yet, but I think that for us to win the rest of these fights, we will have to aspire again to coordinate our attack on every political angle, from every political direction."

Day expects that complete victory will not be had for another four or five years. But with the Northern California ruling, a precedent has been established which indicates the possibility of such a victory. In celebration of this first step, Day said that there will be a huge party in San Francisco on Monday, when the injunction goes into effect, which will finally commemorate the "opening of the Golden Gate."

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# Odyssey of a Unicorn

By Nancy Walker

On Wednesday, July 7, 1982, my sother and I had breakfast, as usual, to the tune of my insistent, "Hurry up, let's go; I'm gonna be late for work." Sother sits looking placid, saying nothing. I gulp down my scrambled eggs and cheese, saving a small portion for Henry, the mystery pet, and jump up. My sother says, "Get your stuff together [I go to work every day looking for all the world like the bag lady to end all bag ladies] and go out the door. I'll be finished before you are." This irritates me because she is always right. I have two gears: first and reverse. She purrs along mostly in fourth. It's not fair, but there you are. Domestic bliss is predicated, I think, upon two people loving each other, but at different speeds and with vastly unlike nervous systems.

Because she loves me and believes in her heart of hearts that something unspeakable will happen to me if I am forced to use the T (Boston's over-priced, highly unreliable transit system), she drives me to work. No doubt, over the years, I have mentioned her unflappable good nature; taxi service is simply one instance of it.

On this particular morning, the hottest day of the summer, to date, we were listening to the news. The announcer was talking about a seven alarm fire in Boston's South End, the area we were driving through at that very moment. My sother said, "Amy Hoffman called this morning." "Shush," I replied, "I wanna hear the news." She waited a beat and then repeated, "Amy called this morning."

"All right, obviously you want to tell me something. Why did Amy call?" "Your office burned; it was completely destroyed. Amy didn't want you to learn about it on the radio. She said you shouldn't go there." "WHAT????!!!" "Your office burned. Amy got a call about 5:30 this morning." "WHAT????!!!"

I realize how silly my response must seem, but that is exactly how I reacted—stunned disbelief. How could 22 Bromfield Street and all it meant to me not be there any more?

Frequently in these columns over the years I have mentioned that I don't believe in coincidence, that I think events or actions which seem causally unconnected are really directed by some unseen energy that makes sense of the whole chaotic mishmash of our lives, collectively and individually. We poor

mortals, of course, are not privy to the "energy's" intentions, but sometimes we willingly go along for the ride, so to speak.

During the two days before the disastrous fire, for no reason I could have explained, I was extraordinarily unnerved. Everything made me jumpy, even things that usually did not upset me. Monday was bad enough, but by Tuesday, late afternoon, I was in a considerably agitated condition and I mentioned how rotten I was feeling to Maxine Feldman, our new Promo Homo. She had her own business to attend to, and I was typing up the classifieds, preparing them to go to the typesetter, a task I have performed religiously for over five years, and for over five years, after I finished typing the ads, I put the forms away in my filing cabinet, a single drawer affair, painted lavender, sitting on one end of my desk. On Tuesday, July 6, 1982, a little voice in my head said, "Take them home with you." I asked the little voice why, and it replied that it didn't know why, but I should just take them home. So, I took them home in my briefcase, wondering why the hell I was doing such an unnecessary thing.

The following day I learned why the little voice had spoken and, even more importantly, why I had listened. What accounts for that? How do we explain behavior so contrary to our normal patterns? The classifieds are one of the three main sources of income for the paper, and, had they gone up in smoke, we would have had to make good for all the money paid for those classifieds. My having them unscathed was a real financial break, and I was relieved to be able to reconstruct my pages by the simple expedient of typing them over again at home on Wednesday evening.

If I had consciously known that I would never sit at my desk again, I would have kissed it good-bye. I keep it *neat* (notice the present tense, I haven't yet fully accepted the finality of fire). Neatness exists nowhere in my life except in my *GCN* desk and files. That small bit of our vast universe was like home plate to me. It was a place, once touched, where I was "safe."

If I could drag myself up the steep, seemingly endless staircase and plop my bottom into my *chair*, everything that had until that moment been wrong with the world (and many times it was almost unbearably wrong) suddenly was

made right by the simple act of sitting in a special place. If this sounds religious, if sitting silently in the back of a church does the same for devout Christians as sitting at my desk did for me, I am not at all surprised.

Therefore, after my sother's announcement finally penetrated the inner layers of my consciousness on that fatal Wednesday, I wept my little weep but went to work as usual. I think some corner of my heart was frozen, it must have been or else I would not have been able to function at my job.

A meeting had been arranged for 1:00 pm that day, and when I arrived at the meeting site, I saw a number of *GCN* people in the elevator and yelled for them to wait for me, which they did, but explained that the elevator wasn't working, so we had to walk up to the *third* floor. Our newly defunct offices had been on the *second* floor. It was a *very* hot day, and I had all I could do to schlepp myself into the meeting. As I entered, I said, "It's about those stairs . . ." And everyone broke up. Maxine Feldman told me that before I came in several people had been wondering what Nancy Walker would say, and Maxine said, "She'll ask us to get a new office without stairs." So, I came in on cue.

As I was rushing to the meeting I wondered how other people would feel about our loss. Working at *GCN* is a very intense experience. No one who cares about the paper cares only a little bit about it. We care for it with a depth of emotion reserved for no other activity, no other institution in our lives. For me personally, *GCN* is, and has been for over six years, the second most important thing in my life.

The one thing I was sure of was that we would put out Volume Ten, Number One on Friday, come hell or high water, both of which had already come, as a matter of fact. But my sother and I have a house, and I knew that, if worst came to worst, we could have gotten the paper out using our Victorian wreck as a base of operations. As it turned out, and as you all must know by now, we had incredibly kind offers of assistance, space, labor, just about everything, in an outpouring of love and support that more than justified our faith in our readers and members of our community here and all across the country.

At the meeting morale was very high and we set up whatever tempo-

rary measures were necessary to continue publishing without breaking our long-established rhythm. There were no tears at the meeting, but as I looked at the familiar faces, I saw many red eyes. We were hurt emotionally, but we had work to do and we were going to do it.

When the meeting was over, I went with a number of comrades back to Bromfield Street to survey the remains. I don't think I could have gone alone. It was a devastating experience. Though ever since I began working at *GCN* I have been worried about fire, I could not have imagined how hideous the aftermath of fire would be.

If you have seen war films, you know what bombed out buildings look like, particularly ones destroyed by incendiary bombs. Our offices looked just like that. The ceilings had melted and fallen in. There were jagged pieces of wood, glass and metal covered with soot and slime all over the floors. We were hoping to find the cause of the fire and to see what, if anything, could be salvaged.

Much of what was in closed metal cabinets could be saved and the removal operation began on the spot. I stood, petrified of falling and being impaled on some of the debris, looking at what had been my precious desk, my fortress, my long-term friend in need. It had proved to be a friend in deed and, because it too was made of metal, the mail and other items inside its drawers would eventually dry out and be at least partially useful. But I felt in that moment as if someone very close to me had been murdered.

Of course, I knew the paper would go on, and we would find new quarters and it would only be a matter of time before we were all back to a semblance of normal operation. But as of this writing I feel like the fabled Wandering Jew. I don't know where to go. I have dreams of displacement, being lost, looking for somewhere, the address of which I don't know.

One of the chief reasons I accepted the particular civil service job I took two and a half years ago was its location within easy walking distance of the old *GCN* office. On lunch hour I could sit at my cool green desk and feel at home, surrounded by other people who shared my commitment to a whole that is surely much greater than the sum of all its parts. I could go back to my desk on Tuesday and Thurs-

day evenings and attend to my classifieds. Now that comfortable routine is over.

Our office was a meeting place for organizations who needed to meet in emergency situations. It was home to most of its workers who looked on their efforts at *GCN* not as a job but as a way of life. It was *our place* and it had a very special ambiance. It was in no way beautiful. There was nothing whatever lavish or luxurious about it. It was a hard climb up a difficult mountain to get there. It was hot as hell in summer (we could not afford to pay the electric bills even if someone gave us an air conditioner) and often cold in winter. We had only cold water. From the standpoint of physical comfort, there was none. But love, ah love, there was a superabundance of that. We loved the office. And we worked together with a great deal of mutual affection and respect even when we disagreed.

In my mind's eye, I can see every detail of the room I spent so much time in during the past six years. No doubt, my colleagues have the same mental images, though everyone's emotional connections with the office are different. Our individual experiences there are far from identical. But we share our loss with each other and the wider community.

The newspaper is not just a collective of hardworking people. It is also, by extension, the people it serves. The significance of *GCN* is that it makes a bridge between distant individuals. It creates community and keeps all of us informed of each other's joys and sorrows, accomplishments and failures. For me, the paper represents a network of love and understanding. It is a serious and determined attempt to make necessary human connections, to prevent gay men and lesbians from feeling cut off from humanity.

The response to the fire has been enormously inspiring. The love we send out is coming back to us many times multiplied, and, as I said to Maxine at the meeting on Flaming Wednesday, "We'll turn this devastation into profit." We have lost some *things*, but we have not lost people. We are going forward with greater energy than ever before, and I am prouder and happier than I have ever been to feel somehow part of this spunky publication.

## Film

### Glen or Glenda?

# Not Just a Puppy Dog's Tale

#### Glen or Glenda?

Written and directed by Edward D. Wood. With Bela Lugosi, Lyle Talbot, Timothy Farrell. At Off The Wall in Boston. Running time 73 minutes.

by Michael Bronski

It's difficult to know where to begin talking about *Glen or Glenda?* I suppose you could say that it's a "one of a kind" movie, but the question keeps arising: *what* kind? Just a few basic facts will fill in the background before any elucidation on the film's most peculiar sensibility.

Written and directed in 1953 by Edward Wood, *Glen or Glenda?* was marketed as an exploitation film and pushed in New York's 42nd street grind houses. Wood had already made a small name and reputation for himself as a truly *terrible* filmmaker. (He was later to receive the "Life Time Achievement Award: Worst Director of all Time" bestowed by several film

critics.) Coming on the heels of the Christine Jorgenson headlines of several years before, *Glen or Glenda?* tackles—perhaps the word is assaults—the question of transvestites and transsexuals. Wood himself was a transvestite—and apparently heterosexual—and was fond of telling how he went through World War II wearing panties and bras under his Marine uniforms. The film did not do very well and had very limited distribution. This was partially due to the subject matter (it probably could not have played Boston at all), partially because it is just so badly made, and finally because it's just so weird.

Basically *Glen or Glenda?* is an impassioned defense (emotionally, psychologically, and socially) of transvestites and transsexuals. The film mix-and-mismatches several genres to sustain its arguments and somewhat startling (though perhaps unintentional) effects. First

there is Bela Lugosi—who at this point in his life had become an alcoholic and morphine addict and looks simply terrible—as "the scientist." He sits in a skull strewn room filled with smoking beakers and "unusual" scientific equipment. He lectures the audience on social and psychological matters and never interacts with any of the film's other characters. "Beware, beware! The story must be told. . . Beware of the big green dragon that sits on the doorstep. He eats little boys! Puppy dog tails! Big fat snails! Beware! Beware!" After a bit of this we are introduced to the story proper (?). A transvestite has been found dead, in drag, and has left a note that s/he was going to the next world in the clothes s/he was not able to wear in this one. From here we are taken to the office of a psychiatrist who is explaining the transvestite/transsexual phenomenon to a concerned police chief. This is a funny

mixture of your basic sex education film (Young man: "Gee, doctor, I have these sores on my body and a painful sensation when I urinate. Is something the matter.") and also the format of early soft-core porn films (Doctor: "Many married Americans experience some sexual problems. We are going to show you—for purely scientific reasons—different sexual positions that will help solve those problems.").

With the police chief asking pertinent, leading question, the doctor tells us the stories of Glen/Glenda and Alan/Ann. The first is a transvestite, the second a transsexual. The scientific information here isn't bad. It is made clear that neither the transvestite nor the transsexual is a homosexual and that social pressures make life very hard on these groups. The facts are backed up by bolder suggestions: it is more sensible to wear women's, rather than men's, clothes; people scoffed at the car and the airplane

as scientific inventions—the sex change is no different; the characteristics of each sex are more mutable than we think.

But this informational format is nothing compared to the dramatic telling of the two stories. Wood's notion of casting was apparently of the "let's-put-on-a-show" variety and he just called his friends over to make a movie. The sets are no different; flat, uninteresting living rooms and kitchens that make the sets on TV soap operas look like Busby Berkley productions. His notion of camera work is also peculiar: static and unmoving, the camera seems to sit and record from wherever it was plopped down in the room. Like the parts of a John Waters film that don't work, *Glen or Glenda?* is staggeringly bad. The difference between this and muddled Waters is that *Glen or Glenda?* isn't failed comedy, through the sheer force of



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## Puppy Dog's Tale . . .

its convictions and sometimes crackpot notions it transcends its failures to become (while neither moving nor truly convincing), disarming and engaging.

Take the scene where Glen is contemplating telling his fiancée Barbara about his "other self." They sit on the tacky couch in the tacky living room holding one another. Suddenly we realize that Glen is fondling Barbara's white angora sweater. "Is anything wrong, dear?" she asks, "you look so far away." Glen quickly explains that he was just "thinking" and assures her that everything is all right. It is a badly written, clichéd, dramatic moment that ends up working because it is worse than it should be. This may be one of the few cases in which (to paraphrase Gore Vidal) having no talent is more than enough. I'm not sure why, perhaps it is some unconscious Brechtian alienation technique, but the sheer rottenness of Wood's filmmaking becomes oddly affecting.

This is not to say that the film is totally enjoyable or "so bad it's good," some of it is simply too boring to be fun or interesting.

There are enough moments however that do perk things up: the constant cutting to a stock footage of lightning whenever an important point is being made; the "guilt" dream sequence (Glen imagines *not* telling Barbara about Glenda) which is a Dali-esque mishmash mixed with what looks like outtakes from *Night of the Living Dead*; a scene where Glenda gives herself away by fondling, too lovingly, a sheer black nightie "she" is buying in a woman's dress shop.

Much of Wood's technique relies upon montage to convey ideas and arguments and much of the film material looks like stock studio footage: the lightning, cars along a freeway, boys playing in a schoolyard, the workings of a steel mill. In fact it's one of the few films I can think of that may have been put together with as much "ready made" as shot footage. In the midst of the film is a soft core, strip, semi-S/M, bondage and rape scene that has nothing to do with anything else in the film. I suspect it may have been added to keep the exploitation audience happy.

*Glen or Glenda?* is well worth seeing; as funny as *Pink Flamingos* and as intriguing off the wall as any Kenneth Anger or Jack Smith experimental film it is certainly unlike anything else. But there are actually other reasons to prompt viewing. Although it may seem naively simplistic now, *Glen or Glenda?* was made during one of the heights of sexual repression in America. It is a document—and an act of courage on the part of Wood—that is an important part of our sexual history: an indictment of sexual fascism. For whatever its artistic faults/merits it is a defense of being different, a plea for sexual tolerance, and an attempt to present radical ideas through a popular medium.

*Glen or Glenda?* is hardly ever shown so this isn't just as good a time as any, but possibly the *only* time to see it. As film and history you'll never see anything like it again. And in case you were worried, it has a happy ending: Barbara gives Glen her angora sweater and says that with love they will work everything out. What more could you want?

## National Anti-Klan Network

**Specter of Fascism:  
The Third Annual  
Conference of the National  
Anti-Klan Network**  
Atlanta, June 21, 1982

by Barry Mehler

While Atlanta celebrated its gay pride week, one hundred delegates from over fifty organizations met at the Atlanta Biltmore Hotel between June 18-20 for the third annual conference of the National Anti-Klan Network (NAKN). NAKN, organized in 1979 by the Southern Christian Leadership Conference and the Interreligious Foundation for Community Organizing, is the nation's leading organization monitoring and fighting the growth of Klan/Nazi organizations.

In her keynote address, Anne Braden, a founder of NAKN and co-chair of the Southern Organizing Committee for Economic Justice, told the gathering that "the rise in racist violence has reached crisis proportions . . . cross-burnings, bombings, shootings and other acts of violence against minority people occur daily in virtually every state in this country." The killings in Greensboro perpetrated in broad daylight in front of TV cameras "was a new peak in racist terror in America." The acquittal of those murders by an all white jury "sent a signal of approval to racist groups all across the country."

Representatives of Atlanta's Lesbian-Feminist Alliance (ALFA), the Feminist Women's Health Center as well as representatives of gay organizations from Washington to San Francisco participated in the three day conference. It was readily agreed that the battles over busing, the Anita Bryant campaign against gays, Phyllis Schlafly's Stop ERA drive and the violent anti-abortion movement were all examples of the emerging autonomous extreme right. The conference delegates voted to adopt a statement by the women's caucus as part of the final resolutions. The women's caucus statement called for a recognition that sexism and racism are equal components in the growing fascist movement.

Anne Braden said in her keynote address, "We are all heartened by the freeze march in New York in which nearly a million people demonstrated against nuclear

arms. But we must ask ourselves, 'when will a million people in this country be ready to march against racism?' It is not a question of which is the more important issue, for we will never end the arms race until we have put an end to racism."

At the plenary session I made an appeal for greater gay participation in NAKN: "If we are serious about putting a million people on the street to fight racism and fascism we must have the full cooperation and support of the gay and lesbian community. Since the end of the Vietnam War no group has been as active in the struggle for human rights. The gay community regularly puts a quarter of a million people on the streets for gay rights and pride in San Francisco and Washington." The Reverend C.T. Vivian, plenary session moderator, heartily endorsed my statement. And a burst of applause seconded the motion.

However, even as I was making the appeal, I realized it is *our* responsibility to join the Network, not the Network's responsibility to woo us. The radical right uses sexual issues in the same way they use anti-semitism and racism. We must recognize this and join with other progressive groups to fight repression. We must join this struggle for our own self-defense.

David Eager, author of the prize winning Broadway play, *Nicholas Nickleby* and currently a fellow of the Institute for Race Relations in England, spoke on the relationship between American and European fascist organizations. He said that leading American fascists such as Edward Fields and J.B. Stoner have traveled regularly to Europe to plan strategy and discuss the export of guns from America to Europe. He described the growing incidence of Nazi terror across Europe including the bombing of a railway station in Northern Italy which took the lives of 82 people, "the worst terrorist outrage in the post war period." It was only a month after that that 14 people died in the bombing in Munich, Germany and a month after that that French fascists bombed the synagogue in Paris. He said the fascist right which had been seeking popular support in the late '70s has now spurned respectability in favor of street riots and intimidation.

Ken Lawrence, an expert on the Klan from Jackson, Mississippi, drove home the new threat the Klan poses. He made clear that the Klan today fights under the banner of fascism. The old Klan was not a revolutionary movement. They stood for reaction, racism and segregation. Klan terror in the past has been aimed at "keeping the nigger in his place," and intimidating union organizers and reformers. The new Klan has a specifically fascist ideology aimed at starting a race war to exterminate blacks, gays and Jews.

The new Klan strategy is to polarize society and build on the fears and tensions that can be created by disrupting the fabric of politics as usual. That is the politics of the *Turner Diaries*, the new Klan best seller. Here, for example, is a sample of the Klan's new gruesome vision of the future:

Squads of our troops with synchronized watches suddenly appeared in a thousand blocks at once in fifty different residential neighborhoods. Every Squad leader had a long list of names and addresses. The blaring music suddenly stopped and was replaced by the sound of thousands of doors splintering as booted feet kicked them open. One of two things happened to those the troops dragged out onto the streets. If they were not whites and that included whoever even looked like he had a bit of non-white ancestry, they were shoved into hastily formed columns and started on their no return march to the canyon in the foothills North of the city. The slightest resistance, any attempt at backtalk or lagging brought a swift bullet. Whites, on the other hand, were in nearly all cases hanged on the spot. . . . From tens of thousands of lampposts, power poles and trees throughout this vast metropolitan area the grisly forms hang. In the lighted areas one sees them everywhere. . . . And at practically every street corner I passed this morning on my way to headquarters there was a dangling corpse. Four at every street corner.

"Even if that was a bit more than you wanted to hear," Lawrence said, "it is important that you understand the ideology behind the latest Klan/Nazi violence. This is quite different from bombing a church here, lynching a civil rights worker there in order to put people in their place. It is a vision of seizing control of an entire society, exterminating blacks, Jews, gays and other minorities and creating something new. In order to accomplish this, and they are dead serious, something quite different from their previous approaches to mass political action are necessary."



If you find all of this rather frightening you may be heartened to learn that NAKN in conjunction with Klanwatch, an affiliate of the Southern Poverty Law Center, has just succeeded in closing the Klan paramilitary training camp in Texas and is going after a dozen other such camps. You might also be interested to learn that the Klanwatch educational magazine designed for high school use has sold fifty thousand copies in the past six months. If you would like to join this fight write the National Anti-Klan Network, P.O. Box 10500, Atlanta, GA 30310. Tell them Barry sent you.

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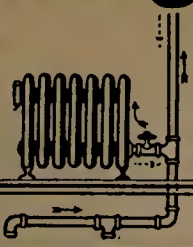
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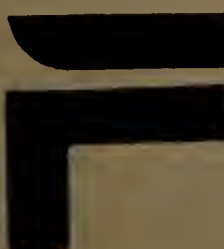
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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)  
P.O. Box 178, Astor St., Boston, 02123  
Black Men-White Men Social/Support Group  
c/o GCN, Box 1, 22 Bromfield St. Boston 02108  
BAGLY (Boston Alliance of Gay and Lesbian Youth,  
GCN Box 106Y, 22 Bromfield,  
Boston 02108 491-0242, 262-2473  
Boston Asian Gay Men & Lesbians  
c/o Glad Day Bookshop, 22 Bromfield St.  
Boston, 02108 542-0144  
Boston Institute for Gay Studies  
Box 2750, Boston 02208 491-8245 or 720-0693  
Boston Lesbian & Gay History Project  
c/o Interrante, 24 Greenwch Pk #1, Boston 02118  
Cauldron Exp. Theater, 22 Randolph St. 524-8575  
Chiltern Mountain Club 275-1336  
Box 104, 104 Charles St., Boston 02114  
El Comite Latino de lesbianas y homosexuales de Boston  
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755  
Fethers In Transition (Gay/Bi),  
c/o GCN, Box 6, 22 Bromfield St., Boston 02108  
Gay and Lesbian Physicians of  
New England (817) 482-6874 or 247-5485  
GAY HOTLINE (6pm-Mid.) Mon-Fri 428-9371  
Gay Professional Men's Group 944-4818  
Gay and Lesbian Speakers Bureau,  
P.O. Box 2232, Boston 02107 354-0133  
Lesbian and Gay Folkdancing 681-7223  
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108  
Lesbian & Gay History Project 424-1993  
Lesbian and Gay Hotline (6-12pm.) Mon-Fri 426-9371  
Merrymount Music Soc.,  
Box 401, 104 Charles St. Boston 02114 236-4888  
Outreach Institute, Box 368, Kenmore St., 02215 277-3454  
Parents and Friends of Gays  
76 Brook Hill Rd. Milton, 02187 436-5393  
Project Place, 32 Rutland St. 02118 267-9150  
Wetchnine (Fri-Mon 7-10pm) 262-5250

### POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association 236-4710  
B.U. Law School, 755 Comm. Ave.  
Cambridge Gay Political Caucus,  
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108 742-8020  
GLAD (Gay and Lesbian Advocate  
and Defenders), 2 Park Sq., Boston 426-1350  
Harvard Committee on Gay and Lesbian Legal Issues  
Roscoe Pound Hall, Cambridge, 02138  
Lesbian/Gay Prisoner Project  
c/o GCN, 22 Bromfield, Boston 02108  
Mess Gay Political Caucus  
Box 179, 118 Mass. Ave. Boston 02115 471-8404, 262-1565  
National Lawyers Guild,  
120 Boylston St., Boston 02118 542-5415

### STUDENT

Gay People at BU, c/o Program Resources Office  
George Sherman Union, Boston University  
Gay/Lesbian Concern Group of Boston College  
Boston College, Chestnut Hill MA 02167 262-2473  
UMass/Boston Lesbian & Gay Center  
Dorchester 02125 287-1900x2169  
Harvard-Radcliffe Gay Info. (M-F, 6-12) 495-5476  
Geys at MIT, Rm. 50-308, Cambridge 02139 253-5440  
Northeastern U. Lambda 255 Eli Cir., N.U., Boston 02115  
Tufts Gay Community,  
c/o Student Activities Office, Medford 02155

### WOMEN

Aradia Counseling for Women, 520 Comm Ave  
(Kenmore Sq.) 247-4861 x58  
Cambridge Women's Center, 48 Pleasant St. 354-8807  
Counterpoint Publ.,  
Box CY 442, 400 Comm. Ave., Boston 02215  
Daughters of Bilitis, 1151 Mass. Ave.,  
Cambridge 02138 681-3633  
Dyke Doctors (Lesbian Physicians, Med Students  
Health Profs) 354-5910  
Gay Professional Women's Assn.,  
Box 308, Boston U. St., Boston 02215  
Lesbian Liberation, c/o Women's Center  
Miriam Rosenberg (counseling) 1-358-7512  
National Organization for Women  
99 Bishop Allen Dr., Cambridge 02139 661-6015  
Tufts Women's Center 628-5000 x793  
Women's Alcoholism Program,  
1348 Cambridge St., Cambridge 02139 681-1318

### RELIGIOUS

Am Tikva 524-1817  
P.O. Box 11, Cambridge, 02138 828-3986  
Dignity, 355 Boylston St., Boston 02114 536-6518  
Friends (Quaker) for Lesbian and  
Gay Concerns, 5 Longfellow Pk., Cambridge  
Integrity, P.O. Box 2582, Boston 02208 227-9118  
Lutherans Concerned for Gay People 536-3788  
Metropolitan Community Church 523-7664  
Fr. Paul Shanley 964-0996  
Unitarian Universalists Office of Gay Concerns  
25 Beacon St., Boston 02108 742-2100

### MEDIA

Alyson Publ., 75 Kneeland, Boston 542-5679  
Boston's Other Voice, WROR, 98.5FM  
Dennis 965-1311, 725-2730  
Common Ground, WMBR, 88.1FM  
Fag Rag 661-7534  
Gay Community News 426-4469  
Good Gay Poets 661-7534  
Lesbian and Gay Media Advocates  
c/o GCN, 22 Bromfield, 02108 542-5679  
Musically Speaking (WMBR 88.1FM, Sun. 1-3)  
Melanie 494-8810  
Persephone Press, Box 7222, Watertown 02172 924-0336  
Women's Educ. Media, 47 Cherry St.  
Somerville 02144 666-0350  
Xanadu Graphics, 143 Albany, Camb. 02139 661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous 426-9444  
Ariel Counseling 739-6381  
Belville & Assoc. 266-1450  
Exodus Ctr., 25 Huntington Ave. 02118 266-0612  
Fenway Community Health Center, 16 Haviland St. 267-7573  
Gay AIAnon (families of alcoholics) 843-5300  
Gender Identity Service 864-8181  
Homophile Alcoholism Treatment Service 542-5188  
Gay and Lesbian Counseling Services  
80 Boylston St. #855 542-5188  
Mass Bay Counseling  
31 Channing St., Newton Corner 02158 965-1311  
Tapestry Counseling Inc.,  
20 Sacramento St., Cambridge, 661-0248  
Tufts Skin Care Clinic (VD treatment) 956-5293  
Turkey & Assoc., 31 Channing St., Newton, 02158 965-2040  
TV/TS Support Group  
(Gender Center) Martha 666-8280  
Robert Taylor, MD, 1755 Beacon St., Brookline 232-1459  
M. Zucker, acupuncture  
173 Mt. Auburn, Cambridge 924-3332

### ACCOMMODATIONS

Parkview Guest House, 85 Westland Ave. 02115 536-3608

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield 542-0144  
New Words, 186 Hampshire, Cambridge 02139 876-5310  
Red Bookstore, 136 River St., Camb. 491-6930  
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Chape, 27 Huntington Ave. 266-7778  
The Eagle, 120 Tremont 542-4494  
Elbow Room, 100 Chandler (at Clarendon) 338-8447  
Herb's Lone Star, 8 Columbus Ave 338-9852  
Harry's Place, 45 Essex St. 482-9040  
Boston Ramrod, 1254 Boylston St. 266-2986  
Jacques, 79 Broadway 338-9066  
Marquee, 512 Mass. Ave. (Cent. Sq., Camb.) 492-9545  
Napoleon Club, 52 Piedmont St. 338-7547  
Paradise, 180 Mass. Ave. (Cambridge) 864-4130  
Pipeline, 9 Lansdowne St. 536-0206  
Playland, 21 Essex St. 338-7254  
Rustlers, 77 Berkeley 338-8089  
Skippers, 252 Boylston St. 262-5735  
Somewhere, 295 Franklin St. 423-7730

Sporter's Cafe, 228 Cambridge St. 742-4084  
Twelve Seventy, 1270 Boylston 437-1257  
Club Boston (Gay men's baths), 4 LaGrange St. 426-1451  
South Station Cinema, 23 South St. 423-4340  
Art Cinema, 204 Tremont 482-4661

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,  
Box 470, Maynard 01754 263-9607  
Frenz & Luvvers, Box 213, W. Boylston, 01583 756-0730  
Gay Hotline  
Mass. Teachers Assoc./Gay Rights Caucus  
P.O. Box 75, New Salem 01355  
Montachusett Gay Alliance, Fitchburg 342-5117  
North Shore Gay Alliance  
Box 806, Marblehead, 01915 745-3848  
Survival Crisis Line 471-7100

### RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844  
MCC Worcester, 2 Wellington St., 753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center  
St., Provincetown 02657 (4-6pm) 996-3341  
New Bedford Women's Clinic  
Origins, Inc., A Women's Center  
169 Boston St., Salem 01970 745-5873

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70  
Gay Outreach Assoc. for Lowell (Univ.) Students  
South Campus, Student Union Rm 348 453-3804  
Salem State Gay Task Force  
Salem St. College, Salem 01970 745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,  
Pittsfield 01201, 442-1819  
Lesbians and Gay Men's Counseling Collective  
406F Student Union, UMass, Amherst 545-2645  
Help Line 664-6391, 664-6392  
Pioneer Valley People's Gay Alliance  
Box 181, Northampton, 01061 586-5979  
Dignity/Springfield, P.O. Box 1604 Springfield 01101

### WOMEN

Common Women Club, 78 Mesonic St.,  
Northampton 01060 584-4580  
Everywoman's Center, Amherst 545-0883  
Franklin City. Lesbian Alliance  
P.O. Box 235, Deerfield 01342  
Gay Women's Caucus, Amherst 545-3438  
Lesbians United 33 Pearl St., Pittsfield, 01201 499-2425  
New Alexandria Lesbian Library  
P.O. Box 111, Huntington 01050 545-0626  
Southwest Women's Center  
Velley Lesbian Alliance 665-4705; 253-3082, 774-5464  
Women's Media Project (WMUA, 91.1FM) 545-2876  
Womanfyre Books 586-6445

### STUDENT

Hempshire College Gay Men's Alliance  
Box 1355, Amherst 01002 545-2645  
Lesbians & Gay Men's Counseling Collective  
406F UMass Student Union, Amherst  
Lesbian Union, 920 Campus Center,  
UMass, Amherst 01003 545-3438  
People's Gay Alliance, RSO 368 Student  
Union, UMass, Amherst, 01002 545-0154  
Williams Gay Peoples Union  
S.U. Box 3212, Williams College, Williamstown 01267

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505  
Gay Switchboard, Hartford, M-S 1-11 pm,  
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575  
Gay and Lesbian Switchboard, New Haven,  
P.O. Box 72, 06501; M-F 8-11 pm 624-6869  
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm  
George W. Henry Foundation (counseling),  
45 Church St., Hartford 06103 522-2646  
Greeter Hartford Lesbian & Gay Taskforce  
Institute of Societal Ethics/Gay National Archives,  
One Gold St., Suite 22-BC, Hartford 06103 547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center,  
Box U-118, UConn, Storrs 06268 486-4738  
Heartroofs Feminist Therapy Collective,  
22 Allen Pl., #B3, Hartford 06106 249-0504  
Shoreline Woman 481-3575  
Women's Center, Hartford, 57 Pratt St.,  
c/o Hill Cir, 350 Farmington Ave, Hartford 06106 249-7891  
Women's Center, Manchester Community  
College, P.O. Box 1046, Manchester, 06040 646-4900  
Women's Center, UConn, Box U-118,  
Storrs 06828 486-4738  
Women's Center, Wesleyan, Box WW,  
Wesleyan St., Middletown 06457 347-9411  
Women's Liberation Center, New Haven,  
814 Orange St., New Haven 06510 436-2488

### STUDENT

Alternate Lifestyles Awareness Group,  
Social Work House, Farnham Ave.,  
New Haven 06515 397-4331  
Eros, Gay Students at Trinity College  
c/o Chaplain's Office, Hartford 06106 527-3151  
Gay Alliance at Yale,  
P.O. Box 2031, Yale Sta, New Haven 06520 523-4841 x-267  
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273  
Gay Alliance, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan St., Middletown, 06457 347-9411  
Lesbian and Gay Community at Conn. College  
P.O. Box 1295, New London 06320 442-7458  
Gay Student Ctr. Yale, Box 2031, New Haven 06520  
Lesbian/Gay Student Alliance UConn  
W. Hartford 06117 523-4841 x-267

Lesbians, Wesleyan, c/o Women's Center,  
Box WW, Wesleyan St., Middletown 06457 347-9411  
Yalesblains, P.O. Box 2031, Yale Sta., New Haven 06520

### RELIGIOUS

Dignity/Fairfield County,  
P.O. Box 348, Belden Sta. Norwalk, 06850 233-8325  
Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325  
Dignity/New Haven, P.O. Box 285, West Haven 06516 522-2646  
Integrity/Hartford, P.O. Box 3681,  
Central Sta., Hartford 06103 787-1518  
Integrity/New Haven, P.O. Box 1777,  
New Haven 06507 522-5575  
MCC/Hartford, P.O. Box 514, Hartford 06101 777-9808  
MCC/New Haven, P.O. Box 1273,  
New Haven 06505 748-5341

### MEDICAL/COUNSELING

Gay AA (Danbury) 748-5341  
Gay Health Workers at YNH, H,  
Box 2031, Yale St., New Haven, 06520 436-8354  
Moonseed (counseling) 727-0379

## Rhode Island (401)

Rhode Island Gay and Lesbian Youth 751-3322, 272-9247  
Families of Gay Persons 723-0050  
Gay Help Line 751-3322  
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight  
Gay Community Services of R.I.,  
Box 6563, Providence 02940 728-9269  
Providence Gay Group of AA 728-6023  
Counseling & Consulting 331-2047  
181 Prospect Hill, Newport 02840 847-7229  
Gay Women of Brown, c/o Sarah Doyle Women's Center,  
188 Meeting St., Providence, 02912 863-2189  
Women's Growth Ctr.,  
97 Knowles St., Pawtucket 02860 728-6023  
Brown/RISD Gay Students, Box 49, Brown U.,  
Providence 02912 863-3062

Brown U. Lesbian/Gay Alumnae/i Assoc.,  
GCN Box 5, 22 Bromfield,  
Boston 02108 720-1870, 661-7223  
Dignity/Providence, Box 2231, Pawtucket 02861 941-7235  
MCC/Providence, 5 Junction St., Providence 272-9247  
MCC Special Ministry (terminally ill, aged and  
handicapped), Rev. George McDermott 272-9247

## New Hampshire (603)

Gay NH Infoline, 10am-10pm, Concord 224-6931  
Nashua Area Gays, P.O. Box 3472,  
Nashua 03061 888-1305  
NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416,  
746-3339; (crisis) 483-2592.  
NH Area Parents of Gays, 140 Kimball Hill  
Rd., Hudson 03051 (Sandi or Ron) 880-7219  
Greater Nashua Area NH Lambda,  
Box 3541, Nashua 03061  
Speakers Bureau, Box 521, Concord 03301  
Concord Area Gay Youth,  
Box 832, Concord 03301 228-0493  
Concord Men's Group Joe 224-6931  
Box 832, Concord 03301 485-5612  
Suncook Gay Prisoner Project  
Gemini, Keene Support Group,  
Box 461, W. Swanzey, 03469  
Laconia Men's Group, Box 782, Laconia 03246  
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801  
Full Circle, monthly calendar of women's events,  
Box 235, Contoocook, NH 03229  
Iris, a women's club, 40 Pleasant St., Portsmouth 03801  
Lesbian Feminist Collective, Box 47, Penacook  
Campus Gay Awareness, Mem. U. UNH Durham 03824  
Dartmouth Gay Students' Assoc.  
Hinman Box 5057, Hanover 03755 1-800-852-3311  
Information Outlet  
Keene Klondykes, Box 261,  
Gilsum 03448 827-3766; 847-9589

## Vermont (802)

Andrews Inn, Bellows Falls 463-3966  
Central Vermont Gay Men, CVGM,  
Box 42, Barre 05819  
Gay and Lesbian Hotline of VT 862-4296  
Gay Student Union, U of Vt, Burlington 05401  
Gay People at Middlebury  
Box D56, Middlebury College, 05753  
League of Gays (LOGS),  
Box 703, St. Johnsbury, VT 05819 633-4047  
Southern Vermont Gay Men 387-GAYS or (603) 756-4226  
Southern Vermont Lesbians/Gay Men's  
Coalition, P.O. Box 1034, Brattleboro 05301  
Southern Vermont Women's Health Center,  
187 N. Main St., Rutland, 05701 775-1946  
Women's Center, P.O. Box 92 Burlington 05401 863-1236  
Integrity, Box 126, Burlington 05402 864-7198

## Maine (207)

AWA (Male), Box 746, Old Orchard Beach 04064  
Bates Gay/Straight Alliance, Health Ctr.  
Bates College, Lewiston 04240  
Bowdoin College Gay/Straight Alliance,  
Brunswick 04011  
Center for Being, Box 45-A  
So. Harpswell 04079 833-6195  
Dignity/Maine, Box 7021, Lewiston 04240  
Down East Gay Alliance, Box D, Ellsworth 04605  
Gay Peoples Alliance  
92 Bedford St., Portland 04103 780-4085  
Interweave: Unit/Univ. Gay/Lesbian  
Community, Box 215, Augusta 04330 773-2121  
Leebian Rap Group, 92 Bedford St., Portland  
MCC Portland, Box 583  
Westbrook 04092  
Northern Lambda Nord, P.O. Box 990, Caribou 04736  
Maine Lesbian Feminists P.O. Box 125, Belfast 04915  
Portland Women's Community  
c/o D. Elze, 15 Deering Ave., Portland 04101  
Unitarian-Universalist Lesbian and Gay Caucus  
561D Brighton Ave, Portland 04102 773-2121  
Wilde-Stein Club, c/o Memorial Union,  
U. of Maine, Orono 04473  
Parents & Friends of Gays 563-5856

## New Jersey (201)

Gey Youth, Box 188, Howell 07731  
Lesbians of Color c/o Brooks, Box M 564 Hoboken 07030  
Gay Activist Alliance of Hudson County,  
Box 66, Uptown Hoboken 07030  
Dignity/Jersey City 436-6259  
Dignity/Jersey Shore, Box 824, Asbury Park 07712 842-0837  
Dignity/Metropolitan, Box 337, Irvington 07111 420-9482  
Presby. for Gay/Lesbian Concerns 735-9714  
Gay Activist Alliance/Morris County  
Box 137 Convent Sta. 7691  
Gay Activists Alliance of New Jersey  
Box 1734, South Hackensack 07601 892-1794  
Gay People Princeton, Box 2303, Princeton 08540  
Integrity-Central NJ 753-0618  
Box 1432, New Brunswick 08903  
Jacobin Press, Box 8011, Jersey City 07308  
Lambda Alliance, Box 223, Eatontown 07724 229-7949  
Lavender Express (Publications), c/o Pat Freeman,  
Box 218, Kearny 07032  
Lesbian Feminist Collective, Box 4042,  
Allwood St., Clifton 07012 998-1023  
National Committee for Sexual Civil Liberties  
18 Ober Rd., Princeton 08540  
NOW-NJ Lesbian Rights Task Force,  
Box 332, Somerville 08876 246-2747  
Organization for Gay Awareness  
Box 1291, Montclair 07042 746-6196  
Rutgers Gay Alliance, Student Ctr., Box 91,  
College Ave. New Brunswick 08903 932-7886  
United Sister, Box 41, Garwood 07027

## New York City (212)

### INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers,  
c/o Gay Switchboard Message Center,  
110 E. 23rd St., Suite 502, 10010 777-7697  
Black and White Men Together/NY  
Box 148, Ansonia Sta., NYC 10023  
Chelsea Gay Association  
164 W 21st St. #1979, 10011 691-7950  
Christopher St. Lib. Day Comm.  
147 W. 42nd, Rm 603 10036 947-0949  
Citizens' Party Lesbian and Gay Male Caucus 851-1873, 866-6651  
989-6653  
FOLKS (Friends of Little Kids)  
Gay Atheists League of America  
P.O. Box 248, Village Sta NYC 10014 595-1445  
Gay History Archive, Box 2, Village, 10014 473-5884  
Gay and Lesbian Blind, 110 East 23rd St.  
Suite 502, NYC 10010  
Gay & Lesbian Youth of  
New York 226-3861, 875-9187  
Gay Male S/M Activists, 132 W. 24th St., 10011  
Gay Switchboard 777-1800  
Gayellow Pages, P.O. Box 292, Village Sta. 10014 744-2785  
Girth and Mirth Club 734-7748  
NYC Union of Lesbians & Gay Men  
c/o Tan Box 24, Brooklyn 11201  
North American Man/Boy Love Assoc. (NAMBLA)  
Box 174, NYC 10018  
Oscar Wilde Memorial Bookshop,  
15 Christopher St. 255-8097  
Senior Action in a Gay Environment  
208 W. 13th St. 741-2247  
Upper West Side Lesbian & Gay Assoc.  
165 W. 86th St., 10024  
West Side Discussion Group,  
Greenwich House, 27 Barrow St. 242-4140

### WOMEN

All The Queens Women, Box 271, Sta. A.  
Flushing 11358 359-9204  
Gay Women's Alternative, 4 W. 76th St. 10023 532-8669  
Lesbian Herstory Archives, P.O. Box 1258, 10116 874-7232

Lesbian Switchboard, 243 W. 20th St. 10010 741-2610

### POLITICAL/LEGAL

Coalition for Lesbian & Gay Rights  
29 W 21st St. 924-2970  
Comm. for Soc. Change of Nat. Gay Health Coalition  
c/o Vachon, 135 Greene St. 10012 473-5731  
Committee of Lesbian and Gay Male Socialists 988-3012  
Gay Lawyers & Law Students' Group  
Postal Address: Law Group P.O. Box 1899  
Grand Central Station 10017 628-8532  
Gay Teachers Assoc. Box 435, Van Brunt Sta.  
Brooklyn 11215 255-5969, 499-1060  
GREAT (Gay Racially Equal and Together)  
Men of Gotham, Box 834, Brooklyn. 11202  
Lambda Legal Defense, 132 W. 43rd. 10036 944-9488  
Lavender Left Network  
Box 512, Village Sta. 10014 533-4907  
National Coalition of Gay Activists.  
P.O. Box A-711, Grand Central Sta., 10017  
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800

### RELIGIOUS

Gay & Lesbian Interreligious Coalition  
c/o Strickler, 31 Belhane NYC 10014  
Church of the Beloved Disciple,  
348 W. 14th St., 10004 242-6616  
Congregation Beth Simchat Torah,  
155 Bank St. 10014 929-9498  
Dignity/Gay and Lesbian Catholics,  
Box 1554, FDR Sta. 10150 869-3050  
Evangelicals Concerned 688-0628  
Integrity-Episcopal Gay Society.  
GPO Box 1549, 10001 989-6653  
Lutherans for Lesbian & Gay Concerns,  
Box 2217, Brooklyn 11202 596-3839, 278-5066  
MCC/NY, 201 W. 13th St., 10011 242-1212  
Presby. for Les/Gay Concerns 866-3580

### MEDIA/ENTERTAINMENT

Gay Theatre Alliance 598-2597  
Box 294, 10014  
NYC News, Box 2171-G.C.C. 10163 964-7272  
NY Native, 250 W. 57th, #417, 10107

### STUDENT

Gay People at Columbia  
Earl Hall, Rm 304 10027 280-5113  
New York U. Gay People's Union  
Loeb Student Ctr, Rm 810 598-7056

### MEDICAL/COUNSELING

Gay Men's Health Project  
74 Grove St. Rm 2FW, 10014 691-6969  
Gay Nurses Alliance  
44 St. Marks Pl. 10003  
Homosexual Community Counseling Ctr. 688-0628  
Identity House 243-8181  
Institute For Human Identity 799-9432  
National Gay Health Coalition  
c/o Vachon, 135 Greene St. (2nd) NYC 10012 473-5713  
Nat. Gay Health Ed. Found  
Box 834, Linden Hill, NYC 11354

## New York State

### INFORMATION/SERVICE/SOCIAL

Alternatives Corner (516) 483-2050  
374 Woodfield Rd. W. Hemstead, 11522  
Broome County Gay Alliance, P.O. Box F-1711  
Binghamton 13902  
Capital District Gay Community Center (7-11pm),  
332 Hudson Ave., Albany 12210



# Calendar



**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

## weekly events sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30 to 5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 436-4561. (Please send all BAGLY mail to Box 10GY at GCN only.)

**Boston, MA** — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Meets Suns. Info: (617) 376-4323.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

The deadline for Calendar items is Tuesday at noon for the following issue.

## july 26 monday

**Cambridge MA** — DER YIDDISHE SHVESTERS presents a Jewish feminist evening to talk as a community, about our present and future. Harvard Hillel, 74 Mt Auburn St (across from Elsie's) 7:30 SHARP childcare available for info call 876-5585 or 924-0336

**Boston MA** — Lesbian and Gay Task Force of June 12 organizing meeting to discuss "Where do we go from here?" Dignity office 355 Boylston St 7:30 pm Info 879-1002

**Boston MA** — THE GREAT CREPE CAPER BENEFIT FOR G.C.N. Hill House 74 Joy St 8 pm \$5.

**Somerville MA** — Moanwise Coffeehouse presents LAURA BERKSON refreshments will be served \$2

## 27 tues

**Concord NH** — Men's support and discussion group: "WOMEN AND GAY MEN AS FRIENDS LOVERS AND WIVES" for location and information call 603-244-6931

## 28 wed

**Boston MA** — Boston Alliance for Gay and Lesbian Youth (BAGLY) for youth under 22 e discussion, topic "PROMISCUITY." For location and info 497-8282

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Klondykes, Box 261, Gilsum NH 03448.

**Concord, NH** — Concord Area Gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

**Northern VUNH-League of Gays (LOGS) meets third Sun.** Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

## tuesday

**Brettleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691

## wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meets Weds. for friendship and support. Info: Gay Fathers, c/o GCN Box 6, 22 Bromfield St., Boston 02108, or call Exodus Ctr 266-0612.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

## 30 fri

**Cambridge MA** — Benefit for Camb/Som. TAKE BACK THE NIGHT at the Marquee \$1 cover Boston MA. A BENEFIT DINNER FOR G.C.N. sponsored by the lesbian and gay focus of the All Peoples Congress. For time, location call 424-1176

**Boston MA** — The All Peoples Congress will sponsor a benefit dinner, with wine, beer and music, at the Arlington St. Church. Proceeds will go to GCN and to replace the glass panes at the church that were broken while the church was supporting the lesbian and gay community after the fire.

## 31 sat

**Boston MA** — Boston Alliance of Gay and Lesbian Youth celebrate their Second Anniversary for youth under 22 at BUDDIES 733 Boylston St. from 1 to 7 pm call 497-8282 for info.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Ceter, 48 Warren Ave. (So. End). Info: 625-3247.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Augusta, ME** — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

**Somerville, MA** — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center. 355 Boylston St

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info. MCC 272-9247 or Gay Helo Line 751-3322 (eves).



## LA CAGE AUX FOLLES (The Original)

MARCELLO DANON presents  
UGO TOGNAZZI MICHEL SERRAULT  
"LA CAGE AUX FOLLES"  
(English Subtitles)

Based upon the play by JEAN POIRET. A film by EDOUARD MOLINARO

Screenplay and adaptation by  
FRANCIS VEBER, EDOUARD MOLINARO, MARCELLO DANON  
and JEAN POIRET with CLAIRE MAURIER, REMI LAURENT  
BENNY LUXE, CARMEN SCARPITTA, LUISA MANERI  
and with the participation of MICHEL GALABRU

Music by ENNIO MORRICONE. A French Italian co-production  
LES PRODUCTIONS ARTISTES ASSOCIES - DA MA PRODUZIONE SPA

RESTRICTED  
ADVIS: SOME MATERIAL MAY BE OFFENSIVE TO SOME

United Artists Classics



## EXCLUSIVE ENGAGEMENT

1:00-2:45-4:30-6:15-8:00-9:45

**BEACON HILL 1-3**  
1 Beacon at Tremont 723-8110